





# The Outlook of Missions

Volume X  
Number 7  
July, 1918



## Come Ye and Rest Awhile



**W**HAT the Sabbath is to the week, that the Summer Missionary Conference is to the year. It is a time for Rest, Meditation and Prayer.

**The Church invites you! Your Friends will welcome you!  
Do not fail to attend one of the Conferences on Missions.**



The Conference Grounds, Collegeville, Pa.



Delegates at the Conference in 1916

# Collegeville Missionary Conference

TO BE HELD AT

## URSINUS COLLEGE

### AUGUST 12<sup>TH</sup> TO 19<sup>TH</sup>

#### SOME SPEAKERS AND LEADERS

Dr. Geo. W. Richards,  
*Devotional Hour* Lancaster, Pa.

Dr. J. H. Apple, Frederick, Md.  
*Sunset Service*

Rev. Carl D. Kriete,  
Yamagata, Japan

Rev. J. Frank Bucher,  
Shenchowfu, China

Dr. Allen R. Bartholomew,  
Philadelphia

Dr. Paul S. Leinbach, Philadelphia

Dr. Charles E. Schaeffer,  
Philadelphia

Rev. Edwin M. Sando, Hellam, Pa.

Mrs. Edwin W. Lentz, Bangor, Pa.

Mrs. Edward F. Evemeyer  
Easton, Pa.

Miss Gertrude M. Cogan.  
Philadelphia



# The Outlook of Missions

Issued Monthly in the Interest  
of Missions

Headquarters: Reformed Church  
Building, Philadelphia

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# The Quiet Hour



Cause me to hear Thy loving kindness in the morning; for in Thee do I trust;  
cause me to know the wherein I should walk; for I lift up my soul unto Thee.

—Psalm 143: 8.

For Wrong shall not hold lasting sway,  
To break the World's heart, nor betray  
With cruel pledges hollow!

—FLORENCE EARLE COATES.

It is possible for every one of us to make  
our life a song, and to set to music the com-  
mon happenings of every newborn day.

—R. MOFFAT GAUTRY.

"As a little child relies  
On a care beyond his own;  
Knows he's neither strong nor wise;  
Fears to take one step alone;  
Thus let me with Thee abide  
As my Father, Friend and Guide."

This war-taught lesson of co-operation is not  
going to be forgotten when peace returns. The  
tides of sympathy which have carried food and  
money and clothes to Belgium and France and  
Armenia, are, please God, tides that shall never  
ebb but shall remain as standards of interna-  
tional action and missionary endeavor.  
Through the iron gates of war, God is leading  
us out into the splendid internationalism which  
Christ taught.

—STEPHEN SEWALL ESTEY.

Thou art the same to-day and all the days;  
And till we rise to dwell with Thee above,  
Our source of strength shall be Thy boundless  
grace,  
Our perfect resting-place Thy changeless  
love.

—GLADYS M. PHIPPS.

Here is one of the finest facts of human life  
—all Christians are comrades, bound by one  
work, by one Master and by one friendship  
that is not only everlasting but ever unselfish  
and pure. "If we walk in the light—we have  
comradeship one with another—and the blood  
of Jesus cleanses us from all sin."

Sunrise and recurrent star and the pushing  
up of the indomitable flowers are arguments  
for human persistence, since man, too, is a  
part of the great earth force.

—WINIFRED KIRKLAND.

Not in robes of purple splendor, but in lives  
that do His will,  
In patient acts of kindness He comes still;  
And the people cry with wonder, tho' no sign  
is in the sky,  
That the glory of the Lord is passing by.

—W. J. DAWSON.

Intercession will often have effect in the  
lives of those on whose behalf the prayer is  
made, if only for this reason, that the knowl-  
edge that his friends are praying for him is  
one of the finest and most empowering influ-  
ences that can surround any man.

—HARRY EMERSON FOSDICK.

The Government has turned to the Church  
and to the college for help at each step in the  
war. An attempt to name the many kinds of  
service rendered by the Churches and by edu-  
cated men and women is bewildering. This  
entire record means a new emphasis in our  
national life upon the power of religion and  
the need of training for service. It should  
result in attracting our best youth to the min-  
istry.

—RICHARD C. HUGHES.

Our soldiers are upon the battlefield to-day  
to help to keep the world a place in which  
men and women and little children may have  
life and have it more abundantly. And our  
missionaries are at the front to-day, pouring  
out their lives for the peoples of Asia, that  
through the glad knowledge of Jesus Christ  
they may have the life He came to bring and  
have it more abundantly. It is one goal, one  
purpose.

—MARGARET E. BURTON.

## The Prayer.

O GOD, by whom the meek are guided in judgment, and light riseth up in darkness for  
the godly; grant us, in all our doubts and uncertainties, the grace to ask what Thou  
wouldest have us to do; that the spirit of Wisdom may save us from false choices,  
and that in Thy light we may see light, and in Thy straight path may not stumble,  
through Jesus Christ our Lord. Amen.

—WILLIAM BRIGHT.

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

# THE OUTLOOK OF MISSIONS

VOLUME X.

July, 1918

NUMBER 7.

## Greetings to the Delegates to our Missionary Conferences

**R**ESPONSIVE to a long-felt need of the young people in the Reformed Church, the Boards of Missions are holding Summer Missionary Conferences in various centers of the United States. The first of these, held in 1910, is now known as the Mother Conference, at Chautauqua Park, Mount Gretna, Pa. Those who were present at the initial gathering will always regard that Conference as a kind of "first love," although others are now being held, and with unusual interest.

This year these Conferences should attract large numbers of old and young people. In the language of a brother in Christ, and in words that quiver to the touch: "The red plow of war is breaking up the hearts of men and preparing the way for the greatest revival harvest the centuries have ever known. If America must give of her men to break down the powers of autocracy, she must do more. She must train leaders for the spiritual crisis that is just ahead."



MOUNT GRETTA CONFERENCE GROUP—1917.



### "A Challenge to Youth."

MAYME C. SCHOEDLER.

**M**Y dear young friends:

Life is before you with its great and varied opportunities, with its urgent calls, its tremendous outlook. The world is before you waiting and groaning, longing as never before to be lifted to purer, nobler and clearer heights. Often when nations have risen to the highest pinnacle, and to the zenith of glory and power, they fall to the lowest depths. "Without love ye can do nothing." Will you with the vigor of youth, show great love for the Master in obedience to the missionary command, for the world will be brought to Christ largely also through your faithful testimony. Give your best, and give it now.

To whatever vocation in life you are called, the Church calls you also. Will you hear, heed and obey? In whatever way you are acceptably serving man to-day, forget not that man's highest needs are not human, but divine. The world wants Christ not as a philosophy or an idea, but as a Saviour. He longs for human instrumentalities through which the Spirit may work. Do not fail Him. The missionary task of the Church is to make Him known, but rightly known. Then only will the world be saved from greed, lust, selfish ambition, hatred and envy. Do not be discouraged because nations have failed to know and love the real Christ, the Son of the living God, the Saviour of mankind. Take fresh courage, for whilst many reject, others are longing for the needs of their hearts to be supplied. You are needed, my young friends, in a great and sublime task, and we trust you will feel impelled to come where you will receive the vision all-glorious, where you will receive inspiration, thus being constrained to love Him more and serve Him better. Come where there are ways and means provided for the rapid spread of the Gospel. Come to the feast of good things ready for you at Mt. Gretna. We invite especially to this conference those within her bounds and bespeak for her and all the conferences a blessed and helpful week,

in the hope that all of them may be largely attended.

We have provided for you, my young friends, a separate little conference on Y. W. M. A. work, its objects, etc., together with a questionnaire period. We want to know your needs, your desires, your hopes, your drawbacks. We will be definite also as to Mission Study, demonstrating methods of teaching Mission Study. I feel a keen joy and know a desired end was attained when I not only teach a book, but teach in such a way as to inspire *you* to teach. To hear members of a class say, "I want to teach a book and I feel now that I can do it," is assurance that one of the objects of these conferences was accomplished. Mission Study is one way of carrying home the needs of the world. The call for help is loud and clear in the study of these books. Are you willing to help make known this thought by teaching others what you have learned? Surely the needs, made known, will awaken sympathy, and if you have not heeded before, your consecration vow will be renewed.

To the churches, Sunday Schools and friends of the cause, may I say, "Will you make it possible for the youth of your congregation to have the benefit of these conferences, so that they may be enriched in their own lives and ennobled and stirred to greater deeds and deeper love for the Master. What an opportunity is yours, pastor and people. Yea, what a responsibility as well. The youth long for the best and highest very often, perhaps far oftener than we think. Encourage them to come, help them to come. The mission bands will rejoice if these conferences become the burden of your heart. They are prepared for you, and you, and you.

May we have a "Workers' Band"!! Plan to come and then come. We need too the "Watchers' Band," to pray mightily that the "Word there given may run and be glorified."

May you be guided to an early decision to come to one of the missionary retreats.

*Allentown, Pa.*



Let us make the Missionary Conferences an occasion for recruiting the ranks of the Ministers and Missionaries.

### Why Ridgeview 1918?

DAVID DUNN.

WE Reformed people need to know (1) each other, (2) our missionaries and Church leaders, (3) the conditions and aims of their work, (4) the most tried and successful methods of our own work, (5) and most of all, our God as He comes to His children as they wait and worship together and incites them to truer service. We need to know all these far better than we do. Ridgeview can meet this need.

THE theme of this year's conference, "Christianity and the World's Workers," or "Christianized Industry, the Hope of Democracy," indicates an immediate touch with the present position of our nation in the world, which we must know in order to be intelligent patriots. We should think of August 5-12 as a week really and freely offered to America and Christ.

YOUNG People's Work receives particular and unusual attention this year. One of the few foremost national leaders in this movement, a member of our own Reformed Church, Mr. A. J. Shartle, of Boston, Treasurer of the United Society of Christian Endeavor and a speaker of magnetic force, will train the leaders of the young people's organizations. Rev. J. M. Mullan's course on "The Gospel for a Working World" makes a strong appeal to young men and women.

MRS. HARRIS, Miss Cogan and Miss Motter are surely enough to insure a strong and able treatment of Women's work, both of the W. M. S. and Y. W. M. A.

SUNDAY School workers can expect much inspiration and help from Dr. Bromer and Mrs. String as they deal with the teaching of Missions in its broadest aspects to every grade and age of Sunday School pupils.

OPPORTUNITIES for fellowship with our missionaries will be constant. Miss Gerhard from Japan will lead a class. Mr. Bucher from China will give an address. Others from the "frontier" will be there and a farewell service for those soon returning will be held on Conference Sunday, August 11, in the afternoon.

A RECEPTION and Entertainment Committee will meet all trains on Monday and will make the delegates acquainted from the start so far as possible. Tennis, croquet, volley-ball, baseball, stunt night, pictures, songs, hikes, quiet talks with friends, old or new—all these help to make memories that gladden life for months.

AND the morning devotions and Bible study, the sunset hour, the evening platform meetings. How could one little week be crowded with more privileges and joy than at Ridgeview?



VIEW OF LAKE CONEWAGO, AT MOUNT GREтна.

**A Leader of Men.**

**Y**OU can tell a leader of men because he is attacked. He draws upon himself a concentrated fire of venom and virulence that the lesser breed escapes. Like towering hills that he remembers he stands above the dreary, fog-bound pessimism of the vale. His feet are planted surely, upon a mount of vision, and the horizon he commands is wide, with the openness of all the sky there is and the rejoicing freedom of the sun.

To assert oneself is to be challenged. If you are assailed it is a sign that you count for something. Some one has found it worth his while to attempt to bawl you down or to drag you out. You seem to deserve abuse. You are large enough to prove a tempting target. Consider yourself complimented when you are the object of attack—it is a tribute to your eminence, whether you sought that eminence or not.

No man becomes a leader who is ultra-sensitive, who gets bitter and sullen under censure, who lashes frantically back when he is lightly stung, who has a tart rejoinder for every trifling provocation.

The strong men endure a great deal in silence. They open not their mouths to the "assassins of character." They let the fruit of their own hands in its own time provide the denial of all cruel innuendoes. "What say they? Let them say!" They have their work to do; they must move on; they have not time to put an ear to the ground and alter their course for a vibration or a reverberation.

Courage is a quality loved of all men—even those who have none of it. Many errors and fantastic performances are foreign to a man who hits out, speaks out and definitely ranges himself on one clear side or the other of an issue while many trim and hedge and tergiversate. The crowd is always looking for a dominating figure—even as a girl seeks a lover who (though he do so gently and considerately) takes command. He must be sure of himself ere he can be sure of her. Even so, the American public takes to its heart a certain robust and sturdy

assertiveness that is often neighborly to vanity. In such inspiring moral earnestness it condones the faults that are due to an excessive militancy in the disposition. It welcomes the virile relief from the twilight zone of thought and feeling, to which a timid habit on the part of so many men condemns them. Mistakes of commission are the more pardonable. Those who do nothing never do anything wrong. But no man ever led other men on a platform of inanition and negation.—*Public Ledger*.

**The American Workingmen and the War.**

Behind our fighting Army in France is our great industrial army here at home. Every worker, every wage earner, has a great opportunity to perform a national service. He can speed up his production of material, he can economize in consumption, and lessen the drain on our resources, leaving the more for our Army and our Allies, and with the resultant saving by purchasing Liberty Bonds and War Savings Stamps he can help finance his country at war.

And the workingmen of America are doing their duty—are, as President Wilson says, bearing their share of the national burden nobly.

**Backsliding.**

DR. FRANK CRANE.

**I**N certain conventicles a deal has been said about backsliding.

It is an experience we have all had.

Because backsliding is as much a characteristic of progress as forward-going. All growth is rhythmic. Periodicity is a method of life.

The tree backslides in winter. The most active man backslides once a day into sleep. There is no such thing in Nature, among living things, as uninterrupted force. It is merely a mental concept, and does not exist in the world of realities.

Common sense therefore would dictate that we adjust ourselves to this law, and not fret under it.





REV. K. DEMURA,

Leader of Mission Study Class at Collegeville Conference.

It is important mothers should realize this. Occasionally the child seems to slump, to forget all his morals and manners and revert to savagery. Then is not the time to despair, and ask what is the use, and cry out that all one's efforts have come to naught. It is the time to wait, to be patient, until the spell is over, and the pendulum swings back. He will recover. All goodness as it proceeds must have little lapses of badness, and success must have little vacations of failure.

The teacher in her schoolroom, the business man in his office, the artist and author in their creative work, the workman at whatever task, must feel the ebb and flow of efficiency, for all power has its tides.

Among the healthiest there are days they do not feel up to the mark, all optimists have now and then a dash of pessimism, the most holy cut up their didos once in a while (whether they admit it or not), and even criminals have their hours of good resolve.

And in a wider way the whole earth

lurches forward, now going on and now seeming to stand still or go back, but every generation of men sees mankind nearer to perfection.

Science never permanently recedes. Things learned can never be unlearned. And law and righteousness never retreat.

They have their backslidings. The world is just now backsliding mightily. But don't worry.

We are not going back, to stay, to the darkness of autocracy nor the dirty barbarity of militarism. If the filthy Prussians conquer the world, they couldn't keep it under. For the simple reason that Mankind, as a whole, could not forget and lose all its training in decency, justice, and humanity, and acquiesce in the abominable tutelage of a race of fiends, any more than your child, no matter how wayward his backslidings, can utterly forget his decent parentage and upbringing.

Come what will, we will not cease our eternal creed:

"O yet we trust that somehow good  
Will be the final end of ill."

### Preparedness.

THE women who persist in idling away the hours instead of preparing for some real service are destined to be forced into menial positions and endure physical hardships before this war is over.

Late reports from observers direct from Europe indicate that the present conflict will continue five years. To the bridge playing idler, the boulevard parader and the punisher of afternoon cocktails these reports have meant nothing. To the women who think these late statements have brought a deep realization of the work that will fall to the sex before another year.

Even now the Government is talking about farm labor for women. This is only one kind of physical work. War or no war, the eternal law of the survival of the fittest will prevail. In the days to come the woman who is forced into the position of a drudge, who toils with her



hands from morning to night, will have no one to blame but herself.

There are plenty of business positions open to the woman of courage, initiative, brains and experience. The first calls are being made. Wherever women can be found to take a man's place in the work of the city she will be used. The whole trouble is that most women are not qualified for any kind of office work. They know nothing of the first law of the business man—obedience and attention to detail. These traits of character must be cultivated or the individual must pay the penalty in the distasteful tasks to come.

Any woman whose ambition has not died can cultivate, even in her own home, the traits of character necessary for success in business. The wise ones are finding places that do not even pay salaries and are mastering some of the primary rules that make for success. They will not be milking cows, riding harrows and lifting grain when the real test of war comes. Wise mothers are finding places for their daughters who have been playing their lives away—not even qualifying for motherhood.

And, after all, the very needs of the hour spell a greater womanhood of after the war. Never has there been the chance for development of latent talent or the opportunities for self-improvement as now. The *Women's Press* does not attempt to tell women what they shall do or preach long sermons on serious problems. This newspaper, however, deems it a duty to point out obvious facts and sound warnings. The big idea of the hour is prepare!—*The Women's Press*.

### Age of the Ocean.

How old is the ocean? Standing on the shore and looking out over the expanse of water, the ocean seems a fixed and eternal fact, but the seas had a beginning and will have an end. Scientists say that when this time comes the last drop of water will have been absorbed into the earth's crust, its surface will be a desert and all life will become extinct.

The age of the ocean has been estimated by a leading authority, Prof. Frank Clarke of the United States Geological Survey, at about 90,000,000 years. This, of course, is only an approximation, but is based on carefully studied scientific data. All the water was once contained in the vapor that surrounded the glowing, slowly-cooling mass which is now the earth. After the gases combined to form water, the process of making the ocean salt began. This was the work of rivers. Mineral salts were extracted from the rocks over which they flowed and deposited in the sea.

Each year the action of the streams is said to make the ocean slightly more salty and this is the basis on which its age is calculated. The amount of salt carried by the rivers of the world is computed by the scientists and compared with the total quantity in the ocean. After evaporation and the velocity of currents have been considered, it is possible to calculate how long it has taken to make sea water as salty as it is today.—*Milwaukee Free Press*.

### How Far Behind the Boys Are You?

One of Pershing's men, returned from France, was speaking:

"When I left for home," he said, "the boys over there were feeling pretty blue, because they thought that you here in America were not backing them up as you ought. We had a pretty bitter winter over there. The weather was the coldest France has known in years. Many of us were without proper food and clothing. Some were even without shoes. None of us were complaining, though, but the feeling that when we were doing so much for you, you were not doing everything in your power to back us up sometimes bit in pretty hard.

"We felt like the little Irishman felt in a Y. M. C. A. hut one evening. A bunch of us had gathered there to listen to a speaker from America. During the course of his lecture he said:

"We in America are behind you boys to a man."

"Then my little Irish friend got up.

'Yes,' he said, 'you're all behind us, all right, a deuce—of a ways behind—4,000 miles.'"

Are you that far behind "the boys?" If you are, move up closer. Put all your energy into this War Savings Campaign. Save to the utmost of your ability and put your savings into W. S. S., and get everyone else to do the same. Make "the boys" in France realize that while the mileage may be great, it is easily spanned by your willingness to help.

### A Question and an Answer.

Many of us in the great army of stay-at-homes chafe over our inaction during this war time and ask, "How can I help?" The editor of the Brooklyn *Eagle* gives this answer:

"Those who regard the sale of War Savings Stamps as a side enterprise or as something that appeals mainly to children totally miss the purpose behind a plan which is one of the best thus far evolved for war purposes. In the last analysis the selling of these Stamps is the fitting of the whole Nation to sustain the burden of the war. It is the application to war finance of the principle of universal service. It aims to enlist all of the American people in direct support of that gallant minority among them who have answered the call to arms and prepared themselves for the firing line.

"The War Savings Stamps supply the final and conclusive answer to the question: "How can we all help?"

### How Khaki Originated.

Several years ago, in India, a company of English troops grew weary of exposing themselves in white cotton uniforms to the fire of the enemy snipers. So they adopted nature's good old law of protective coloring and daubed their uniforms with mud from the banks of one of the sluggish streams.

Those who direct the affairs of the army in India heard of this camouflage and proceeded to make some interesting experiments. What they discovered evidently pleased them, for eventually a uni-

form of this color as a standard was adopted for all the troops in active service in the East. Khaki, the name given the color of the new uniforms, is the Hindu word for muddy. While the original khaki was cotton, the soldiers campaigning in France wear wool of this muddy gray-brown color.—*Copper's Weekly*.

### Japanese Oldest Dynasty.

The present Japanese dynasty is by far the oldest in the world, for Yoshihito claims to be the 122d monarch of an unbroken line, dating from the seventh century before the Christian era. The early history of Nippon, as recorded in the holy book, Shinto, begins with the dynasties of the gods and is wholly mythical in nature. The dawn of real history begins with the reign of Jimmu Tenno, whose memory is revered to-day by all the sons of Nippon.

Jimmu the Great forced the savage tribes to accept civil institutions and extended his beneficent sway over the entire country. He established his capitol at Kioto. He formulated a code of laws, established courts, encouraged industry, and laid the foundation for that marvelous advance made by the Japanese during the nineteenth century.

The title of mikado, which means "honorable gate," was derived from Jimmu. From the days of this ruler Japanese power in the Orient increased. The successors of Jimmu, like the great governor himself, were worshipped as gods upon earth. Women were not excluded from the succession to the throne and there are many famous empresses in the history of Japan.—*St. Louis Post-Despatch*.

It is here, in the midst of worldly vanity and change, that we need saneness, stability, composure. We need within us something of the invariableness of the unchangeable God, in order to be able to stand up against the variableness of this changeful world, with all its agitations and distractions.

—J. SPANGLER KIEFFER.

## MISSIONARY FINANCE

### BOARD OF HOME MISSIONS.

#### General Fund Receipts for May, 1918.

<i>Synods—</i>	1918.	1917.	<i>Increase.</i>	<i>Decrease.</i>
Eastern .....	\$17,946.89	\$14,274.78	\$3,672.11	.....
Potomac .....	8,046.17	6,241.67	1,804.50	.....
Ohio .....	4,766.50	6,785.12	.....	\$2,018.62
Pittsburgh .....	5,733.13	5,566.06	167.07	.....
Interior .....	724.74	1,154.83	.....	430.09
German of the East.....	691.37	358.98	332.39	.....
*Central .....	.....	.....	.....	.....
*Northwest .....	.....	10.60	.....	10.60
*Southwest .....	70.00	60.00	10.00	.....
†W. M. S. G. S. ....	2,645.10	2,403.22	241.88	.....
Y. P. S. C. E. ....	20.00	30.93	.....	10.93
All other sources.....	578.27	81.78	496.49	.....
	<u>\$41,222.17</u>	<u>\$36,967.97</u>	<u>\$6,724.44</u>	<u>\$2,470.24</u>
			2,470.24	

*Net Increase, \$4,254.20*

\*For Hungarian and Harbor Missions only.

†W. M. S. gave \$1,029.36 for Church-building Funds and special objects.

### BOARD OF FOREIGN MISSIONS.

#### Comparative Receipts for the Month of May.

<i>Synods.</i>	1917.			1918.			<i>Increase.</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Special</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Special.</i>	<i>Totals.</i>		
Eastern .....	\$12,423.65	\$1,401.77	\$13,825.42	\$18,031.98	\$892.08	\$18,924.06	\$5,098.64	.....
Potomac .....	4,731.70	702.08	5,433.78	7,703.43	511.71	8,215.14	2,781.36	.....
Pittsburgh .....	5,212.35	857.30	6,069.65	5,733.13	303.75	6,036.88	.....	\$32.77
Ohio .....	7,263.62	522.15	7,785.77	8,324.00	402.33	8,726.33	940.56	.....
Interior .....	1,400.95	25.92	1,426.87	694.73	.....	694.73	.....	732.14
Central .....	60.89	2,162.79	2,223.68	512.00	155.15	667.15	.....	1,556.53
German of East .....	.....	74.20	74.20	484.94	40.00	524.94	450.74	.....
Northwest .....	.....	48.35	48.35	71.00	9.15	80.15	31.80	.....
Southwest .....	.....	124.91	124.91	147.25	378.84	526.09	401.18	.....
Requests .....	.....	100.00	100.00	.....	1,109.23	1,109.23	1,009.23	.....
Annuity Bonds .....	.....	.....	.....	.....	1,000.00	1,000.00	1,000.00	.....
W. M. S. G. S. ....	.....	7,548.54	7,548.54	.....	6,687.54	6,687.54	.....	861.00
Miscellaneous .....	.....	153.00	153.00	.....	153.74	153.74	.74	.....

Totals.....\$31,093.16 \$13,721.01 \$44,814.17 \$41,702.46 \$11,643.52 \$53,345.98 \$11,714.25 \$3,182.44

*Net Increase, \$8,531.81*

“If we can capture the children of South America for Christ, if we can train their boys in the virtues of the Christian gentleman, if we can teach the sweet voiced daughters the songs of the Christian home, these republics will feel the mighty influence of Christianity, and you will behold the genius of a mighty race awakening from its sleep of centuries. You will behold this young and vigorous civilization adding its full strength and intelligent sympathy to the cause of democracy in this new world.”



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## Dedications.

THE month of June was a great month for the dedication of Mission churches. On June 2nd the new Grace Reformed Church, Detroit, Michigan, of which the Rev. C. A. Albright is pastor, was dedicated. The Board was represented by Superintendent John C. Horning and Treasurer J. S. Wise. This is the third building which the Mission has been occupying. The first was on Leuschner avenue, where the congregation worshipped for two years; the next on Finley avenue, which the congregation occupied for twenty years; and now this new one on East Grand Boulevard, which will serve the congregation for many years to come. The total cost of the building, without the furnishings, was \$26,151. It will be recalled that this church was one of the beneficiaries of the Home Mission Day offering of 1914. This made the erection of the new building possible. With a new church, in a new location, in a growing and enterprising city like Detroit, this Mission has a very bright and promising future.

On June 9th the new church at Gary, Indiana, Rev. J. M. Johnson, pastor, was dedicated. This is the second church which the Mission has occupied. The first consisted of a frame building on Washington street, in the southern section of the city. The change in the character of the population, and the organization of a Hungarian congregation, which took possession of this old church, made it necessary to relocate and erect a new building. The building cost \$21,000. The Board was represented by Dr. Charles E. Miller, President, Superintendent John C. Horning and Treasurer J. S. Wise. This Mission has one of the

best locations on Fifth avenue and is well adapted for efficient work in this growing and enterprising city of the Middle West.

On June 23rd St. Paul's Reformed Mission, East Allentown, Pa., of which the Rev. E. Elmer Sensenig is pastor, was dedicated. This is the second building which the Mission has occupied. The first was a little frame chapel that was erected on the rear of the lot and had been occupied by the congregation since its organization in 1912. The cost of this building, with its furnishings, including a splendid pipe organ, was a little more than \$24,000. The Board was represented at its dedication by its General Secretary, Treasurer J. S. Wise and Superintendent James M. Mullan. A week of special services followed the day of dedication, in which the representatives of the various Boards of the Church spoke, and the pastors and choirs of the churches of Allentown rendered valuable assistance. This church is remarkably well located in a growing section of Al-



OUR NEW CHURCH, GARY, IND.

lentown, and promises to become a strong and influential congregation.

The new church at Charlotte, N. C., Rev. Shuford Peeler, pastor, will be dedicated on July 14th, and the Board of Home Missions will be represented by Treasurer J. S. Wise.

The chapel of St. John's Church, West Bethlehem, Rev. Z. A. Yearick, pastor, is in course of erection and will be completed within a few months.

Plans are being prepared for the erection of a new church for Calvary Mission, East Bethlehem, of which the Rev. T. C. Strock is pastor.

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### Notes.

The Rev. O. H. Dorschel has resigned as missionary of Grace Church, Buffalo, and is going back to his former charge at Clarence, N. Y.

\* \* \*

The Rev. I. G. Nace, a recent graduate of the Theological Seminary at Lancaster, takes charge of the Mission at Connellsville, Pa.

\* \* \*

The Rev. F. L. Kerr has taken charge of the Mission at New Kensington, Pa.

\* \* \*

The Rev. John W. Geier, of Carrollton, Ohio, has taken charge of the Willard Mission, Akron, Ohio.

\* \* \*

The Rev. F. R. Lefever becomes the missionary at Greensboro, N. C.

\* \* \*

The Rev. Robert Thena, of McCormick Seminary, has taken charge of the Central Avenue Mission in Indianapolis, Ind.

\* \* \*

The Rev. A. W. Leavengood will take charge of the Mission at Warren, Pa.

\* \* \*

The Rev. Mr. Stadelman has been elected pastor of Hope Mission, Philadelphia.

\* \* \*

The Rev. John Szeghy goes to Northampton, Pa., from our Hungarian Mission at South Chicago, Ind., and the Rev.

Mr. Ponepl will take charge of the work at South Chicago.

\* \* \*

The Rev. A. Radacsi has resigned as missionary of our Hungarian Church at Uniontown.

\* \* \*

A lot on the corner of Chew and Fairhill streets has recently been purchased for the Tabor Mission in Philadelphia, of which the Rev. H. S. Gehman, Ph. D., is the pastor.

\* \* \*

The Williamsburg Mission, Rev. Geo. A. Ehrgood, pastor, has paid its mortgage and had a public burning of the same on June 2nd.

\* \* \*

The Rev. Paul B. Rupp, of McKeesport, and the Rev. George A. Ehrgood, of Hollidaysburg, have entered the service of the Government as Chaplains. They have been granted leave of absence and the Missions will be temporarily supplied.

\* \* \*

Fifty per cent. of the teachers in the Sunday School of St. Peter's Mission, Lancaster, are public school teachers.

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### Home Mission Week 1918.

The Home Mission Council and the Council for Women for Home Missions announce the observance of Home Mission Week November 17th to 25th, inclusive.

Subject, "Christian Americanization; Our National Ideals and Mission."

Suitable suggestions for use in church services, prayer meetings, Women's Missionary Societies, church schools and Christian Endeavor Societies will be issued and available for distribution September 15th. (Apply to your Board headquarters.)

Plan to participate in this great national observance that the imperative needs of our nation from the Christian viewpoint may receive the impression and expression that the peculiar opportunity and demands of this solemn time deserve.

## The American's Creed.

WILLIAM TYLER PAGE.

**I** BELIEVE in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it, to support its constitution, to obey its laws, to respect its flag and to defend it against all enemies.

## Is More Testimony Needed?

**P**RESIDENT WILSON says: "Thoughtless expenditures of money for non-essentials use up the labor of men, the products of the farm, mines, and factories, and overburdens transportation, all of which must be used to the utmost and at their best for war purposes."

Secretary of the Treasury McAdoo says: "It is essential that the American people economize and save in order to make available to their Government the money indispensably needed for the war and to release supplies and labor required for the production of things necessary for our own military forces and for the military forces of the nations associated with us."

Samuel Gompers, head of the American Federation of Labor, says: "During the time when we send our young men to the trenches to live a life that grills flesh and nerve, let every man, woman, and child who is privileged to remain in free America in physical safety count it a freeman's duty to eat simple food and conserve for our Army and our allies, to wear simple clothes, to avoid unnecessary or unwise expenditures, that we may give to our fighting men and the Government and have resources for the constructive work of the country."



Rev. E.  
Elmer  
Sensenig

Frank A. Vanderlip, chairman of the National War Savings Committee and president of the National City Bank, of New York, says: "Everybody should buy less, consume less, save more money, and loan their savings to the Government. The result will be more money for the Government to run the war, increased accumulation of savings by the people at good interest and absolute security, and less drain on the country's productive and industrial resources."

Arthur T. Hadley, president of Yale University, says: "Those of us who are left at home must increase our production and lessen our consumption in order to have men and supplies available for fighting. We must reduce our consumption to a war basis. We must abstain from unnecessary expenditures in the way of comforts and services."

Julius Rosenwald, president of Sears, Roebuck & Co., and now a member of the Advisory Commission of the Council of National Defense, says: "Saving by everyone is as imperative for the winning of this war as is the mobilizing of armies; more than that, the mobilizing of armies



ST. PAUL'S CHURCH, EAST ALLENTOWN, PA.



is entirely futile if this military step is not accompanied by the rigorous, common sense saving of the Nation, for without saving the marshaled hosts cannot be equipped, cannot be fed, cannot be carried overseas, and cannot be put into the fight. We can finance the enormous cost of this war by spending only for the things we need, not by spending for the things we desire. Just so long as we continue to spend for things we do not need, just that long do we prolong the war and add to the tremendous sacrifice of life and property."

Here is the testimony of the President of the United States, of the Secretary of the Treasury, of the country's most prominent labor man, of a banker, of the president of one of the foremost educational institutions, and of a merchant. And the burden of their testimony is that it is the duty of everyone to save to the utmost that there may be more money, labor, and materials for the Government with which to fight the war. It is unusual to find such agreement from so many different quarters.

Is more testimony needed?

Honor Roll of the Missions.

FROM the annual reports which have come into the hands of the General Secretary up to July 3d, it appears that a number of Missions have the distinguished honor of having paid their Apportionment in full and also an appreciable amount towards their indebtedness. The following have paid their Apportionment in full and in addition, the amount which is indicated on their indebtedness:

St. John's, Harrisburg .....	\$1,000
Pitcairn, Pa. ....	1,050
Palmerton, Pa. ....	900
Hollidaysburg, Pa. ....	1,125
Williamsburg, Pa. ....	948
Olivet, Philadelphia .....	3,000
Wilkes-Barre .....	1,000
St. Luke's, Baltimore .....	3,900
Lima, Ohio .....	1,000
Toledo, Ohio .....	1,670

Lenoir, N. C. ....	500
Freeport, Ill. ....	475
Ascension, Allegheny .....	300
Grace, Chicago, Ill. ....	300
Second, Scranton, Pa. ....	450
Minersville .....	350
Bridgeport, Conn.—Hung .....	3,500
S. Norwalk, Conn.—Hung .....	750
Warren, Ohio .....	750
Butler, Pa. ....	1,000
Trinity, Detroit .....	214
Omaha, Neb. ....	200
St. Joseph, Mo. ....	200
Lincolnton, N. C. ....	245
Emanuel, York, Pa. ....	250
Greensburg, Pa. ....	589
Brunswick, Md. ....	200
Ridgewood, Brooklyn, N. Y. ....	1,025
Wilton Junction, Ia. ....	150
State College, Pa. ....	400
Larimer, Pa. ....	200

St. Peter's, Lancaster, paid its Apportionment in full for 1918 and half in advance for 1919.

Cedar Rapids, Iowa, paid it in full and all arrears of previous years.

The great majority of the Missions have paid their Apportionment in full. This is what the Board has a right to expect from everyone of its Missions. They are thus setting a standard of benevolence which other congregations throughout the Church may well follow.

An Important Investigation.

Superintendent James M. Mullan has been making investigations, under the auspices of the Federal Council, of social, industrial and religious conditions in Allentown, Bethlehem and Easton; also at Winston-Salem, N. C., and at Altoona, Harrisburg and Coatesville. There are at least seventy-two cities in the country that have been materially affected by War-time industries. The General War-time Commission of the Federal Council, and the Home Missions Council are planning to organize religious work in these communities so that the religious needs of the people may be met without any duplication of effort on the part of the Christian Churches



MISS CARRIE M. KERSCHNER.

### Glimpses of a Busy Worker.

**F**ROM a letter received from Miss Carrie M. Kerschner, English teacher in our Japanese Mission, San Francisco, California.

"The Kindergarten had a very interesting Mothers' Meeting last Friday afternoon with fourteen mothers present. Mr. Kikuchi, a former secretary, was there and delivered an address, and Mrs. Togasaki presented the gospel message. The Japanese mothers are lacking woefully in knowledge as to what is the proper kind of food to feed their babies, so I am planning to take an active part in the Baby Welfare year which the Government is conducting during this year, beginning on June third. I presented the matter at the Mothers' meeting and got the names and addresses of those present to be sent to clinic headquarters so that they may be notified at the proper time where and when to bring their babies for weighing and measuring and instruction as to diet. They are all so glad to receive any help along this line.

We celebrated Mother's Day by very interesting exercises on May 12th, combining it with a Children's Day program. We had twenty-five mothers present and presented each one with a pink carnation as they left the church.

My Night School attendance has dropped considerably during the past three months—from 48 to 25. Most of the boys have gone to the country and now we have 14 women and 11 boys enrolled. We had a splendid Student Club meeting last Friday evening, 22 being present, including Mr. Mori, who is at present teaching four nights every week. We lost our best translator by removal from town, and last week the other one also left for his home as his college work was over for the year. Miss Iwabuchi is doubling up with her Kindergarten work and helping us out until vacation begins, June 28th. We will resume August 5th, by which time we must get a teacher in her place and Mr. Mori's.

I am endeavoring to supervise the Daily Vacation Bible Schools among the foreigners during vacation. We will open three schools on June 24th for a period of five weeks, closing July 26th. There will be a Union Japanese school of all the Churches to be held in the Church of Christ, a Union Chinese School and an Italian School. Such wonderful opportunities for work among the Italians—a population of 75,000 Italians, Portuguese, French and Spanish, with only one Protestant Church. Rev. Mr. Apra is the pastor and on a Sunday evening he preaches in four languages beginning at four o'clock and ending at about ten. He claims that the only reason he has a Sunday-school is because of a Daily Vacation Bible School which was conducted in that Church four years ago. This D. V. B. S. work is under the International Board with headquarters in New York City, and I am working under Dr. Boville's direction. The Presbyterian churches are launching a splendid D. V. B. S. movement here in the city this year with all the churches enrolled. They have a fund to finance this work with Dr. Donaldson at the head. He has very kindly included me in all his meetings, and my workers are meeting with the Presbyterian workers, for plans and instructions, etc. Next year we again plan to have the D. V. B. S. in our church,



but this year we deemed it best to change to Dr. Kodaira's church.

I am taking Mothercraft lectures every Wednesday afternoon—on a Thursday I write out the lecture on the machine and Mr. Mori translates it into Japanese and then they are published in our church paper, reaching at least 800 men and women. I hope they will do much good for they are very instructive in the raising of children.

All these extra meetings with those of the Seminar on Japanese work and the Standing Committee of Oriental Workers, to both of which I have been, within the last few months, elected a member, have kept me on the jump, but it has put me into touch with American workers which has made the work very pleasant for me.

We have one hundred and two enrolled in Sunday School now. Is that not fine! We lack teachers, and I am at present teaching a mixed class of five boys, thirteen years of age, and three girls sixteen years old. Both the Night School and Sunday School students are saving and depositing into a box marked for this purpose—tin foil for the Red Cross.

We had an interesting "Home" meeting last Saturday evening at the home of Mr. Yamamoto. These meetings are held once a month and are the means of strengthening the tie of Christian love which binds our members together as well as developing their social nature."

### **The Dynamic of Service.**

C. A. BUTZ.

**G**ETTING the proper perspective will enable the artist to draw a picture that is true to nature; doing the work acceptably and efficiently will advance the worker and secure for him a position of honor and respectability. The iron-cross is bestowed upon the soldier who manifests courage and bravery and will not flinch in the face of duty and danger.

In the Kingdom of God, we find that the underlying principle that creates in-

terest and enlists one for real service is the possession of true perspective. We must be able to focalize our lives on a certain fact and then let that fact energize our lives. Lacking the perspective, we lack the vision and the dynamic that creates interest and enthusiasm. Possessing the true perspective, the divine life will focalize in our souls and find expression in our lives. Failure in the genesis of the divine life will prevent the life to respond to the divine appeal and all subsequent demands.

Far too often this perspective is lacking and in consequence our interest in the Kingdom is a negative quantity. No fellowship with God is enjoyed and the necessary qualifications for citizenship in His Kingdom and loyalty to the trust are lacking. Loyalty to a cause presupposes interest and proper relations. These lacking or abounding will determine our attitude toward the Kingdom.

Dividing one's interest will cause the life to gravitate between two centers which must ultimately bring defeat and disappointment. Two masters cannot be served. We cannot expect to be absorbed in or follow two ideals at the same time. There must be definiteness of aim and purpose and all other things will follow, with ease, as a natural consequence.

When "Jesus only" is our ideal, His words will have a significance for us. We will not simply possess them as an intellectual fact, but as a vitalizing power unto salvation. It will be a great privilege to listen to the "wonderful words of life" as they will prove a mighty dynamic of action and of service. This ideal, our respect and devotion to it, will find a translation in life and become a living reality. Theoretical knowledge will resolve itself into practical life. Resolutions, honest endeavors and intentions will find expression in definite results. This understood, our relation to the kingdom will be determined and established and our energies will be devoted to service for conquest and victory. "The love of Christ constrains." "This one thing I do" will hold life to a definite



program as formulated by the great captain of our salvation. Jesus Christ becomes the supreme Power, the sovereign Law and the energizing Spirit of life. In the ratio of our possession of Jesus—"I in you and you in me"—will be our interest and relation toward the kingdom. We will not be satisfied by merely bringing forth fruit, but "more fruit." Christ the hope glory, Christ the only Comfort, Christ the quickening Power, the Rock of Ages, will likewise become the supreme passion of life, for service and conquest. Having entered into His fellowship, we will be only too ready to let His mind be in us. There will be fellowship in service and fellowship in the fruits of service—"Lo I am with you always." Service will thus become a pleasure and a joy. Love becomes the constraining power and the impelling energy.

The reason why so many so-called Christians do not seem to be interested in the program of Jesus Christ for world emancipation and redemption is due to a lack of union with Him—they have not entered into *intimate* relations or fellowship with Him. They are really strangers and thus aliens in the great commonwealth of Israel and feel no interest in its welfare and demands. They fail to take Jesus seriously and, withal, do not recognize the power of sin and the need of redemption. They lack the proper world-vision and the great concepts of salvation and, in consequence, prove disinterested and indifferent. They have no desire for the real Jesus. They seek Him merely for the loaves and fishes but refuse to labor for the meat that endureth unto everlasting life. They camouflage religion, it is true, but have no adequate conception of the stewardship of life and the vast challenges and demands. They fail to recognize the ethical motive, that love to God and love to man interlink, that only as we love man and prove the spirit of the Good Samaritan, will we really prove our love to God. Hence the slow progress of the work and the apparent indifference on the part of many of our people.

Once this understood, finding our lives

intensified and re-inforced by the divine spirit, we will advance like a mighty army. Obstacles will not impede the onward march. The various demands, the new and everchanging and perplexing problems will be met and solved and disposed in their order. At every step there is a consciousness of the divine Presence. We will go from strength to strength, from glory to glory, ever seeking to do more for the kingdom, ever finding Christ being transfigured in us and the day of redemption and emancipation drawing nigh. A glorious vision but we have the promise and have no need of fear nor doubt!

The Missionary enterprise is merely the application of the laws and principles laid down by Jesus and formulated in the great injunction: "Go." When the Commander-in-Chief gives marching orders, it behooves all his men to obey. Obedience is the one great law "go!" This injunction was given to the entire fighting force of the Kingdom. No one is excluded. Love knows no limits. "Who is my neighbor?" is being answered in the present world conflict for world democracy and emancipation. New visions are born and truly we begin to think in world-terms and world-concepts as never before. The unification of the forces of the Kingdom for conquest and emancipation from the powers of sin and evil must be our ideal and love must be the constraining power. With this spirit borne upon every soul, who truly loves his Lord and Master, the day of His exaltation will not be far distant.

"Onward, then, ye people;  
Join our happy throng;  
Blend with ours your voices  
In the triumph song;  
Glory, laud and honor  
Unto Christ the King;  
This thru countless ages  
Men and angels sing."

*Bethlehem, Pa.*

## Two Great Days.

SUPERINTENDENT JOHN C. HORNING.

**T**HE first and second Sunday of June mark two great days in the Department of the West. They mark the dedication of two mission churches, one in Detroit and the other in Gary, two great and growing industrial centers of the Middle West.

The dedication of Grace Reformed Church, of Detroit, of which Rev. C. A. Albright is the aggressive pastor, took place on June 2. Treasurer J. S. Wise and the writer represented the Board on this happy occasion, and Rev. F. W. Bald, of Trinity Mission, also had a part in the day's services, together with other local pastors.

The offerings of the day in pledges and cash amount to about \$1,700. The people had previously raised for this purpose \$700. These amounts, together with a Home Mission Day offering of \$2,500, makes a provision of about \$4,900. The total cost of building and furnishings is given as \$28,986. Besides the provisions given there is expected a considerable credit from the sale of the old building above the indebtedness on the same.

This well-constructed brick building of a modified Gothic type with an impressive front stands on East Grand Boulevard, one of the great thoroughfares of this enterprising city. The Sunday School room in the well-lighted basement has facilities for the different departments and also class rooms. The auditorium is bright and roomy and well furnished. The seatings are for about 300. This provides a well-equipped plant for an effective work in the community.

The congregation numbers 200 and the Sunday School enrollment is considerably larger. This mission has rendered a far-reaching service to a large number of people, and is now equipped for a larger sphere of usefulness.

The First Reformed Church of Gary, Ind., was dedicated on the following Sunday. Rev. J. M. Johnson is now efficiently serving this mission in its sixth year, and with his people is very happy

and hopeful in this new building in a new location in this steel center, which has in ten years grown from sand dunes to a city of 65,000 souls.

This beautiful church of the Tudor Gothic style of architecture, built of tile with a stucco finish and trimmed with stone, attractively stands on Fifth avenue in a growing residential section. It has a churchly appearance within and without. Its facilities for the departments of the Sunday School are in the well-lighted basement, and the church auditorium will seat about 250. The tastily constructed windows add to the artistic impression.

The total cost of the building is about \$21,000. The offerings in pledges and cash on dedication day amounted to approximately \$2,100. The previous offerings of the people amounted to \$1,800. This, together with the credit for this mission through the Progressive Project of the Interior Synod of \$4,000, makes a total provision of \$7,900 toward the cost of building.

The cost of the grounds, deducting the \$1,400 grant by the Gary Land Company, was \$2,100.

With Dr. Charles E. Miller, President of our Board, and Treasurer Wise, we represented the Board on this auspicious occasion. With this church plant in this community the congregation has a great opportunity before it.

These two mission churches have a great work before them. They have a considerable debt to provide for. This is a challenge to the liberality of our Reformed people. Either pastor will gratefully receive your offerings. Help them that they may help others!

## Observations of the Treasurer.

J. S. WISE.

**C**ONVENTIONALISM and efficiency in the Church are very often confused. Some people think that because they are conventional they are efficient. On the other hand, many claim conventionality because of their efficiency. Either one, however,



often flourishes at the expense of the other. They are both over-worked. For instance, the aspirations and purposes of many promising Missions are frequently destroyed because of an unaccountable dread of breaking away from the conventional. Of course, the opposite may likewise be true. Often, in the insane desire to promote a much vaunted efficiency, many of the finer achievements of long usage are brutally uprooted and destroyed. All the world has been standing aghast for nearly four years at the awfulness of the boasted German efficiency. And I must confess I have yet to find the first congregation that is suffering from over-efficiency.

In the last five years great improvements in congregational management have been accomplished. Thousands of congregations have adopted, and are successfully using, all of the most modern, efficient and practical methods, but there are still many thousands refusing to change to the newer ones simply because the "old way" has become thoroughly conventional and fixed.

When I was a boy it was, indeed, an event to hear the cry of fire! fire! Everybody took up the cry and everybody ran! Can you imagine the emotions of a small boy when the beautifully colored hose-cart with shiny, clanging bells, dashed down the street, drawn by a score of men holding on to a long rope and each one all the while yelling at the top of his voice? Then followed the shiny, dinky, smoking fire engine, drawn in similar fashion. A fire in those days was equivalent to a holiday. It was considered splendid and efficient work when the firemen succeeded in putting out the fire before it "spread" to surrounding properties. But such methods are now antiquated and consigned to the scrap heap.

In Gary, Ind., directly opposite our newly completed Reformed church, I noticed a beautiful bungalow. After inquiring, "Who lives there?" I was informed that it was not a residence, but a fire-house. My curiosity was at once aroused, and a few minutes later I was shaking hands with the Captain of the

company. He escorted me all through the building and explained all about the life and duties of the modern fireman. I was very much impressed with the completeness of it all. Everything was provided for the convenience of the men and so arranged that when the electric alarm is given, whether in the still hours of the night, or at any hour of the day, not a single fraction of a second is wasted in getting ready to respond. Here is efficiency for a purpose! Everything seems complete, and yet, I doubt not, that a visit to the same house five or ten years hence will reveal many changes making for *even greater* efficiency than now seems possible.

The same marvelous changes have taken place in every other avenue of life. I have seen the old hand-pulled fire engine give way to the horse-pulled one, and that, in turn, to the motorized, siren-shrieking monster of every present day well equipped city fire company. I have also seen the old one-horse chaise replaced by the magnificent auto car; the old horse cars by the larger and more comfortable trolley; the old wood burning locomotive that puffed and snorted as it pulled a few dinky uncomfortable coaches over a shaky and poorly constructed roadway, by the modern, comfortable twentieth century express; and the old nerve-racking, grinding system of bookkeeping and other business appliances, by those of greater speed, accuracy and comprehensiveness in which the typewriter and adding machine play no mean part. In the face of all this, it seems to me to be the height of folly and silliness to stick to the old methods of Church finance and management, many of them thoroughly and admittedly inefficient, simply because "we have always done it so."

But a new day is dawning. Never have I witnessed such a fine spirit and desire to co-operate in the general work of the Church as was manifest at every Classis that I visited this year. Every leader, and we have many of them, I am sure is now fully convinced that the full apportionments can and should be paid.



Many more congregations paid in full this year than the year before. It has been clearly demonstrated that not only congregations can do this, but that Classes and Synods can do it, too. Much that has been accomplished is due to the excellent work of the Missionary and Stewardship Committees. I plead for a 100% benevolent efficiency. It can be done only by beginning now and by breaking down conventionalism wherever it interferes with what has now become our plain duty.

Our Board has been greatly helped by its increased receipts. The deficit will not be increased, but the old one of about \$40,000 still remains. The responsibility for this must be placed where it belongs—at the doors of such congregations and consistories who still persist in using antiquated “hit or miss” methods, no matter what their excuses may be. Modern plans for Church finance are now being successfully and gloriously worked in too many places to admit any further use of such old, worn out excuses as “our field is a peculiar one.” It is very gratifying to say that many of these “peculiar fields (?)” are rapidly disappearing under the superb leadership of the growing number of men of larger vision. Such men are realizing that God has given them a bigger task than to carefully guard their people’s pocket-books against the legitimate and ennobling demands of bountiful benevolence. No wonder the Classical meetings were so harmonious and happy.

In last month’s observations, I mentioned that I was to attend the dedication exercises of two new churches in the Middle West. Since then a third one was dedicated—St. Paul’s, Allentown—at which I was also present. The fourth Mission to be dedicated within two months will be that of the First Reformed Church, Charlotte, N. C., on July 14th. I expect to be in attendance there, and go to Newton to address the W. M. S. of North Carolina Classis. This meeting will be followed by the first Summer Missionary Conference of North Carolina. I am to teach a class during this confer-

ence and to deliver one of the platform addresses. It will be held at Catawba College, and I am now praying and hoping for its success in attendance as well as in the blessedness of its work and influence.

### Church-building Funds.

J. S. WISE, SUPERINTENDENT.

THE last official report of Church-building Funds enrolled was published early in April. Shortly after their publication, a postal from Rev. A. C. Whitmer, D. D., who has given many years of his life to the development of the Church-building Fund idea, was received with pleasure. He says: “Congratulations on 600 Funds. It is wonderful. How well I recall the beginning! When three had been received, I said to myself, ‘I do believe we shall get ten;’ and then when ten had come, my faith and hope stretched out to twenty-five, but that number seemed a limit—and now 600!”

Oh, the joy and satisfaction that must come to such as he over the success of his well-laid plans. Dr. Whitmer is one of the few who is permitted to live long enough to witness such glorious results. It is therefore with great pleasure that I submit and gratefully acknowledge the following list of Funds received since April 1:

601. The Myra Klotz Gift Church-building Fund of \$500. Contributed by St. John’s Reformed Church (J. L. Hartman), Hollidaysburg, Pa., and applied to their indebtedness. This Fund was named by the congregation in honor of Mrs. Myra Klotz in grateful recognition of years of successful leadership.

602. The Job M. Shoemaker Church-building Fund of \$1,000. Bequest of J. M. Shoemaker, late of Bedford, Pa., and invested in Grace Reformed Church, of Detroit, Mich.

603. The Job M. Shoemaker Gift Church-building Fund No. 3, of \$1,500. Bequest of J. M. Shoemaker, late of Bedford, Pa., and given to the Philadelphia Program.

604. The Job M. Shoemaker Gift Church-building Fund No. 4, of \$1,-481.54. Bequest of Job M. Shoemaker, late of Bedford, Pa., and given to the Progressive Project of the Synod of the Interior.

605. The Jacob W. and Sarah A. Dingledine Church-building Fund of \$1,-109.23. Bequest of Jacob W. Dingledine, Woodstock, Va., and invested in First Reformed Church, Gary, Ind.

606. The Isaac G. Grimley and Mary A. Grimley Church-building Fund of \$500. Bequest of Isaac G. Grimley, Spring Mount, Pa., a most faithful worker for many years in the Old Goshenhoppen Reformed Church. Invested in the First Reformed Church of Gary, Ind.

607. The Woman's Missionary Society of General Synod Church-building Fund No. 58, of \$500. Invested in First Reformed Church, Gary, Ind.

608. The Woman's Missionary Society of General Synod Church-building Fund

No. 59, of \$500, and invested in First Reformed Church, Gary, Ind.

609. The St. John's Reformed Church, Milton, Pa., Gift Church-building Fund of \$500. Contributed by them for the Progressive Project of the Synod of the Interior.

610. The Rev. Dr. John M. Schick Church-building Fund of \$500. Contributed by the Ladies' Aid Society of Grace Reformed Church, Washington, D. C., and invested in Trinity Reformed Church of Detroit, Mich.

611. The Jeremiah and Barbara Shuman Church-building Fund of \$500. Bequest of Jeremiah Shuman, Millersville, Pa., and invested in Trinity Reformed Church, Detroit, Mich.

612. The Annie F. Dunn Memorial Gift Church-building Fund of \$500. Contributed by Rev. David Dunn in memory of his grandmother, and applied to the debt of Calvary Reformed Church, Turtle Creek, Pa.

### Statistics Issued by the Bureau of the Census.

THE Bureau of the census, under the authority of Congress, has compiled the statistics of religious bodies in the United States. The returns are based upon the statistics of the year 1916. The previous census was taken in 1906. The figures of 1916, therefore, are of interest and significance when compared with those of 1906. There are more than 200 different denominations in America. The following table shows the per cent. of increase:

	1906.	1916.	Per Cent. of Increase.
Church organizations .....	212,230	228,067	7
Church members .....	35,068,058	42,044,374	19.9
Ministers .....	164,830	191,722	16
Sunday Schools.....	178,214	195,276	15
Officers and Teachers.....	1,648,675	1,959,918	19
Scholars .....	14,685,997	19,951,675	36

The Catholics report 37.4% of the total church membership. It must be remembered, however, that their method of counting members is different from that practiced in the Protestant churches, inasmuch as they count all baptized persons, including infants. Besides Catholics there are eight other denominations, each of which have more than one million members. They are:

Baptists (Northern Convention).....	1,227,448
Baptists (Southern Convention).....	2,711,591
Baptists (National Convention—Colored).....	3,018,341
Disciples of Christ.....	1,231,404
Methodist Episcopal.....	3,718,396
Methodist Episcopal South.....	2,108,061
Presbyterians in the U. S. A. ....	1,613,056
Protestant Episcopal.....	1,098,173

These eight denominations, with the Catholics, form 77.2% of the entire membership. The total increase of members was 19.9%, which just about keeps pace with the increase in the population.

Denomination.	Organizations.	Members.	Ministers.
All denominations .....	228,007	42,044,374	191,722
Adventists (5 bodies).....	2,694	118,225	1,463
Baptists:			
North .....	8,178	1,227,448	8,631
South .....	23,692	2,711,591	15,946
Colored .....	21,754	3,018,341	19,423
Other (14 bodies).....	5,156	279,270	4,992
Brethren (Dunkers):			
Church of the Brethren (Conservative).....	1,004	105,649	3,054
Other (4 bodies).....	287	28,724	582
Christian Church .....	1,274	117,853	1,213
Churches of Christ.....	5,598	319,211	2,507
Congregationalists .....	5,844	790,163	6,040
Disciples of Christ.....	8,255	1,231,404	5,938
Eastern Orthodox:			
Greek Church .....	88	120,371	125
Russian Church .....	169	99,681	164
Other (5 bodies).....	45	30,288	67
Evangelical Association .....	1,637	120,756	1,051
Friends:			
Orthodox .....	790	94,111	1,232
Other (3 bodies).....	218	20,603	50
German Evangelical Synod.....	1,349	342,788	1,078
Jewish Congregations .....	1,897	359,998	719
Latter Day Saints:			
Church of Jesus Christ.....	966	403,391	4,790
Reorganized Church .....	565	58,941	1,200
Lutherans:			
General Synod .....	1,845	370,616	1,514
General Council .....	2,389	535,108	1,664
Synodical Conference .....	3,617	777,438	2,918
Synod for Norwegian.....	981	112,773	447
United Norwegian .....	1,399	177,463	598
Synod of Ohio.....	827	165,116	567
Synod of Iowa.....	965	130,793	586
Other (14 bodies).....	1,893	193,958	938
Mennonites (16 bodies).....	840	79,591	1,398
Methodists:			
Methodist Episcopal .....	29,377	3,718,396	18,642
Methodist Episcopal, South.....	19,122	2,108,061	7,498
Methodist Protestant .....	2,464	186,873	1,340
Other white (5 bodies).....	2,505	79,334	2,184
African Methodist Episcopal.....	6,454	552,265	8,175
African Methodist Episcopal Zion.....	2,738	258,433	3,962
Colored Methodist Episcopal.....	2,621	245,749	3,402
Other colored (6 bodies).....	256	16,875	598
Presbyterians:			
Presbyterian in U. S. A. ....	9,648	1,613,056	9,299
Presbyterian in U. S. ....	3,368	357,566	1,820
United Presbyterian .....	991	160,726	995
Other (7 bodies).....	1,805	126,091	1,488
Protestant Episcopal .....	7,425	1,098,173	5,544
Reformed:			
Reformed in America.....	708	144,166	756
Reformed in U. S. ....	1,731	340,671	1,242
Other (2 bodies).....	272	48,519	214
Roman Catholic .....	17,621	15,742,262	20,287
United Brethren:			
United Brethren in Christ.....	3,478	348,490	1,912
United Brethren (Old Constitution).....	403	19,130	407
United Evangelical .....	954	90,007	610
All other (81 bodies).....	7,850	647,868	10,452



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR



DR. JOHN H. BOMBERGER.

## A Memorial to Dr. Bomberger.

At the recent meeting of the Executive Committee of the Board of Foreign Missions an action was taken that will commend itself to every member of the Reformed Church. From the beginning of the C. E. Society, no minister of our denomination took a more lively interest in introducing this form of young people's work than the late Dr. John H. Bomberger. He threw his whole soul into the movement. By word and pen he kept the Endeavor work before our people. It is most fitting that his name should be memorialized in connection with some form of Christian Endeavor activities.

About five years ago the Board of Foreign Missions invited the young people's societies to contribute towards a residence fund for our missionary, Rev. Elmer H. Zaugg, who is now known as the Christian Endeavor Missionary. The amount contributed is about \$1,500. The C. E. Missionary residence has been com-

pleted. It is this building that shall in the future be known as the Bomberger Memorial Christian Endeavor Residence. The action of the Executive Committee follows:

"In recognition of the great interest that the late Rev. John H. Bomberger, D. D., took in Christian Endeavor work in the Reformed Church, especially in starting and fostering the first C. E. Missionary Fund, many years ago, and as an appreciation of his life-long loyalty to the cause of Foreign Missions;

"Resolved, That the Board of Foreign Missions designates the Christian Endeavor Missionary residence at Sendai, Japan, now occupied by Rev. Elmer H. Zaugg, Ph. D., the C. E. Missionary, as the Bomberger Memorial Christian Endeavor residence, and that we instruct the Japan Mission to provide a suitable tablet, with an inscription setting forth these facts.

"Inasmuch as the young people's societies of our Church have already contributed \$1,500 towards this Christian Endeavor residence, while the cost of the lot and building is \$5,500;

"Resolved, That the Secretary present this cause to the members of our Church, and especially to our young people's societies, with the request that they contribute the full amount of the cost of the residence."

ALLEN R. BARTHOLOMEW, *Secretary.*

NOTE—Contributions should be sent to the Secretary, Fifteenth and Race streets, Philadelphia, who will make suitable acknowledgment.

Rev. C. A. Hauser, D.D., will be one of the speakers at the Collegeville Missionary Conference, August 12th to 19th.

## **Second Recitation Hall, Miyagi Girls' School, Sendai, Japan.**

ALLEN K. FAUST.

**A**FTER nine years of waiting and working, the second recitation hall of Miyagi Girls' School has become a reality. A long time, but it is a thousand times worth the waiting. In our great joy we give assurance that we will not forget the hard work and the real sacrifice which this new building represents to the home Church, and especially to the Woman's Missionary Society of General Synod. It is a magnificent monument to the faith and loyalty of the many donors.

Our Japanese co-laborers are by no means lacking in a proper appreciation of the great blessing that has been bestowed on Sendai and the Northeast. In almost every prayer offered in our school chapel by both teachers and students the Father of All is being sincerely thanked for "the generous friends across the Pacific," and the Giver of all good gifts is ardently beseeched to bestow abundant blessings upon those who have given of their time and means and love so as to make the new building possible.

The new building is brick veneer frame, is 90 feet long and 45 feet wide and two and a half stories high. It is well built, commodious and fine in appearance. The ground floor contains a science room, a lecture room with raised floor, two class rooms, a dining room, a cooking room and two Japanese etiquette rooms. These two Japanese rooms are also used as dining rooms. The second floor contains a large music room, two piano practice rooms, two class rooms and two sewing rooms. On the third floor there are six organ practice rooms and two storerooms.

The addition of this new building to the equipment of the school, will, I believe, mark the beginning of a new epoch in the history of the institution. We can now take care of the steadily increasing number of students and classes, and consequently can influence a larger number of young women with the Gospel message.

We cannot in words express the gratitude due the many friends who have prayed so long and worked so hard for this building; but we shall try to do so by doing more effective work for Christ. We know that in this way we can best carry out the ardent wishes of the many generous donors of this gift to God.

The dedication was held on May 28, 1918, on the school campus, in the presence of an audience of 600 people. Two days after the dedication, we opened the building to the general public for inspection, and 1,500 people came to see it. This was a first class advertisement. On June 3, we began to use the building. Probably no one as far away as America will ever be able to realize fully how crowded we have been until now, but relief has come in a most sufficient and substantial way.

## **The Kindergarten a Vital Factor in Americanization.**

Among the important meetings held in connection with the convention of the National Education Association at Pittsburgh, June 29th to July 6th, was that of the Department of Kindergarten Education. The subject, "Americanization," a most timely one, was discussed by Dr. Caroline Hedger, who has spent several years of her life among homes of alien factory workers in this country in her professional capacity, and who pointed out why she considers the kindergarten a vital factor in solving this problem.

She believed the kindergarten is a powerful factor in the conscientious effort now being made to unify our country:

1. Because the kindergarten gets a very early contact with the foreign family.

2. It gets a very normal contact, a contact founded on the common interest of mothers and kindergarten workers in the little child.

3. The kindergarten has ready the machinery for a very fine "give and take" relationship between old Americans and recent Americans in the mothers' meeting. This meeting needs only to be en-



larged and directed to bring about mutual understanding, mutual liking and a unified effort for the country we all love, whether "native" or "chosen."

If these facts are of such weight for America, are they not also true of Japan and China?

### A Vital Question to Our Work.

J. P. MOORE.

**A**RE the Japanese really friendly to us? Do you think there is danger of a war between us? Can they be fully trusted as one of the Allies? These are the questions which constantly are being asked and which the missionary is called upon to answer. Since my return during the last year I have sometimes been saddened because of the suspicions and fears so many of our people have towards the Japanese. That they are greatly misunderstood by many of the American people goes without saying; and the reason of it is, because of what is written about them in some of our sensational newspapers, and of what has been said from the platform by men who have axes to grind.

What the Japanese Ambassador to this country, Viscount Ishii, said in his Fourth of July speech at Fair Haven, Mass., on this point, was refreshing and assuring; and should allay all suspicion and fear that people may have had. These are his words to the American people: "We trust you, we love you; and if you will let us, we will walk at your side in loyal good fellowship down all the coming years."

The occasion when these words were spoken was when in his official capacity the Ambassador presented to the people of Fair Haven a fourteenth century sword given by a man named Dr. Nakahama, whose father had been rescued on the sea, brought to this country, befriended and educated by the captain of an American whaler of the port of Fair Haven. This took place some five years before the advent of Commodore Perry in Japan, in 1853-54. And when the first treaty between us and Japan was



MISS MARY E. GERHARD.

Will teach a Mission Study Class at Ridgeview Park Conference.

negotiated, this rescued man, Nakahama Manjiro, who in the meantime had returned to his native land, did all the interpreting during the negotiations. This was the story told me by the Ambassador himself at the time of a recent visit with him at his residence in Washington. The object of the visit was, if possible, to get an expression of opinion from the man of whom Mr. Lansing said at the time of the visit of the mission to this country of which he was the head—a genuine and outspoken friend of America who by his frankness won the confidence and good will of all who met and heard him. The *New York Times* in its reference to a sentiment quoted from the speech made on the Fourth, says: "One passage in the speech shows with what delicacy and discretion he linked the gratitude of the giver of the gift with the loyalty of Japan to its friend and ally on this side of the Pacific."

This is the passage: "There is a wider significance to this act of gratitude on the part of Dr. Nakahama; it is typical of that rising wave of sympathy and good understanding which begins to roll across the Pacific and promises to flood both lands with the sweet waters of fraternity and good will. And if this token were to be accepted in this *wider* sense every right thinking and right feeling man and woman on both sides of the ocean would find unalloyed satisfaction."



It might be said that the Ambassador spoke quite frankly to Dr. Ranck and myself on the same subject, telling us how he came to find out that most of the misunderstanding and ill feeling between our nations was due to German propaganda carried on in our countries and in Mexico.

This question of the Americo-Japan relations is one which vitally concerns and affects missionary work in that country. If the Japanese people mistrust us, believe that we treat them unfairly and unkindly, and speak evil of them, they *will not receive us and our message as readily as they otherwise would*. On the other hand, if the people of our various churches look with suspicion and disfavor upon the Japanese, think of them as our enemies in a future war brought on by them, it must of necessity lessen their interest in the mission work we are endeavoring to do in that country. Therefore the sooner there is a proper understanding all around, the better for us who are giving our time, our money, and our lives for the promotion of God's Kingdom in that fair land.

### Faith.

Keep the faith and meet the test!  
Stand for what we know is best!  
As the dead around us fall,  
Giving up for truth their all,  
Let us carry on and give  
All we have that right shall live.  
Death has ceased to matter now!  
By the thorns upon His brow  
Who for us was crucified  
They shall live who thus have died;  
Live in freedom's laughter sweet;  
Live wherever free men meet;  
Live where freedom's banners fly.  
Such as they shall never die!  
Who for truth shall pay the cost  
Never sleeps among the lost,  
All that death has power to claim  
Are the faithless sons of shame.  
Keep the faith and serve the truth;  
Ours shall be eternal youth.

—*Detroit Free Press.*

### The World's Concern for the Church.

**S**UDDENLY the world has awakened to the worth of the Christian Church. A thousand voices are saying: What of the Church and the new day? From secular press and rostrum the same note of concern is sounded. It has deepened into a conviction. The Church at the last analysis has the power that saves the situation. What then is the Church doing? What are the preachers preaching? Ah, but why this concern in men who have been hitherto indifferent and deprecativ? Something has happened. Yes, tragedy. What has the Church been doing in Germany during the past forty years that a peace-loving people should be turned into a military despotism and the arteries of the nation be opened to empty their rich life and leave it bled white? What was the Church doing that it permitted itself to be bound and led into captivity? What was the Church doing in Austria, in France, in England, in Italy? Yes, what was it doing? Studying its best to undermine the authority of the Word of God? Spending its best brains, its precious moments over authorship, over dates, over authenticity, over the documentary hypotheses? Perhaps so. God's book to Luther has been made a human book to his modern followers. What is the Church doing? No wonder men are anxious.

Recently the *Nation*, a secular weekly, in reviewing the pastorate of Dr. J. H. Jowett in this country, and estimating the influence of his preaching upon the religious life of New York City, made some very discriminating remarks on the function of preaching and the message of the modern pulpit. The editor declared that "if the pulpit is to have a message for the modern world, it must relate itself to this situation. It is idle to talk of reconstruction without a clear understanding of the facts with which we have to deal. It may be true that human nature is unchanged; but it is equally true that it is functioning in a wholly new setting. Before the redemptive mission of the Church can be fully envisaged, it

must be seen in the light of the amazing complexity of social relations in our time and the new problems of moral responsibility thus created. Until the preacher himself is aware of the agony of inevitable complicity in social wrong and can touch his hearers with the same compunction, until he sees how organically the problem of personal redemption is bound up with that of social reclamation, he will reconstruct nothing. It is impossible to discern any vital future for the preaching function except in so far as it develops an ethical realism which will trace responsibility and guilt into regions of which our fathers could not conceive because they did not exist in their time. The Church's problem is with the moral tragedy of the world; and the moral tragedy of the world must be seen first as a social fact. We are guilty of each other's sins; and the Gospel which is to save us, must save us together."

It is without doubt true that the mission of the Church is redemptive. It must not be forgotten, neither betrayed by a substitute. The interest of the Church is with the moral tragedy of the world. Only a man called of God to the ministry can see it. A professional clergyman will miss it. A prophet will visage it at once. A priest will move past it without any impression. The new day under God wants moral and spiritual leaders with vision of the soul tragedy of the world and faith in the redemptive power of the Church.—*National Enquirer*.

### Some Problems a Missionary Faces.

WILLIAM EDWIN HOY.

**H**AVE you ever thought of the Lakeside Schools as a reformatory? Evidently some of the Chinese give us credit for ability to make good boys out of bad ones. A "bad boy" may have "good stuff" in him and the parents may not be wise enough to sift it out and build it up into firm and trustworthy character. In such a case the parents in despair and as a last resource will send him to some good school. We

have such a case to report. A certain boy caused a lot of trouble at home and his anxious parents did not know what to do with the stubborn lad. He committed sin in many ugly forms, with which the father and mother could not successfully contend. The end of their sorrow and perplexity was to send their unruly son to the Lakeside Schools. Somehow from the beginning there was something in the Lakeside environment that appealed to the best in the lad's mind and heart. He caused the teachers no trouble, and at the end of the school year he carried to his humble home such a change in character as to attract attention. This improvement in disposition led two of his young relatives to join the local class of enquirers. If the Christian school can do so great a work in the reformation of character, there must be great power in Christianity, and we want to have this force in our lives, too, was the thought that animated these young people. This is one of the many ways in which our Christian educational work becomes a leaven far beyond the narrow walls of the school buildings. For this rejoice and be glad.

In a former letter I referred to the fact that some of our sorest trials come from the violation of good faith on the part of a certain nation in international relations with China. Of these difficulties there are only too many forms that rear their heads against our best efforts. On the other hand, the evils themselves become so flagrant as to cause the nation to blush for an ill that she has licensed. Thus it comes that word is given forth that more than five thousand Japanese harlots are to be sent back from Manchuria to Japan. Now let a similar action of righting a wrong be done also in the case of the opium dens opened by Japanese license in the Japanese Concession of Hankow.

Just here we must not throw stones. Some years ago the foreign settlement of Shanghai fairly stank with the rottenness of American women of the red lights. Then a morally bold and noble judge in the American Court of Shanghai appear-



ed on the foul scene and cleared the atmosphere and put America's fair name once more where it belongs. Who says it does not pay to fight evil no matter where it may appear? Who will keep quiet in the presence of evil in order that good may come? Who will contend that the Ten Commandments do not apply to nations as well as to individuals? Let the Chinese be given a fair chance among the nations. Are we not fighting on a tremendous scale that the weak nations may have their part and place? Then give China the international rights for which millions of our sons are shedding their priceless blood! Right for forever!

Our China Mission has now entered the ranks of the third generation of missionaries. Two weeks ago Mr. and Mrs. Kiaer became the happy parents of a little girl. Mrs. Kiaer, you will remember, is the second daughter of the undersigned and Mrs. Hoy. Are not we the first grandparents among our present force of missionaries on the foreign field? Send us congratulations! We are just a little elated, you know. Even the despised missionaries may have their family joys like the rest of you.

We are busy in our work; but China is by no means at peace and no one can tell when her political troubles may be healed. In many places the soldiers of both the North and the South cause the helpless people deep distress.

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### **The Friendly Feelings of the Chinese Towards the United States.**

REV. H. MAXCY SMITH.

**T**HE Chinese look upon the United States as China's best friend among the nations, and, consequently, they are more kindly disposed toward those who owe allegiance to the "flowery flag" than to the citizens of any other country.

This friendly feeling is the outgrowth of our government's attitude toward China, which, from the beginning, with one or two exceptions perhaps, has been characterized by fairness and a disinterested seeking of China's welfare. As

long ago as 1843 this attitude was formally declared to be that of "complete neutrality, friendship and disinterested aid in the preservation to China of her sovereignty and her place among the nations." A few occasions during the latter part of the last century on which America gave striking proof of her friendship towards China may be enumerated:

1. In 1858, while England was engaged in her second war to enforce the legalization of the opium trade in China, wars of which Mr. Justin McCarthy says in his "History of Our Own Times," that "history affords no more signal instance of high-handed lawlessness in the dealing of a strong with a weak nation," the United States sent a commissioner to say to the Chinese government that "the effort of China to prevent the importation and consumption of opium is praiseworthy, etc." Later, in 1880, laws were passed and rigidly enforced ever afterwards prohibiting Americans citizens having anything to do with the opium trade.

2. In 1862 the United States government passed a law forbidding American vessels to transport Chinese to any foreign port to be held for service or labor. This law was directed against what was practically a slave trade carried on from Macao under the protection of the Portuguese government. Under false promises laborers were being carried to Cuba and other countries and then enslaved.

3. During all that period when the great nations interested in China were seizing ports on her coast and establishing spheres of influence and freely discussing the break-up of China, the whole weight of American influence was exerted to secure equal rights of trade with her in all parts of the country by all nations, which is known as the open door policy. Finally, in 1900 Secretary of State John Hay succeeded in concluding a treaty signed by every leading nation pledging adherence to these doctrines, and the partition of China, so much dreaded by her citizens, was averted.

4. In 1900 when the kaiser was sending his soldiers to China to take part in the suppression of the Boxer movement, he



instructed them to act with such severity that, no Chinese for a thousand years would dare look askance at a German." President McKinley, on the other hand, gave strictest instructions to American soldiers to refrain from looting; and while the soldiers of some of the European countries were carrying out the kaiser's policy of frightfulness, Mrs. Conger, the wife of the American minister, was writing to friends at home that the way in which American soldiers had treated the Chinese was a new star in America's crown.

5. In 1901, when the conference met to settle the issues growing out of the Boxer movement, the other nations demanded large punitive indemnities; but the United States government took the position that President Wilson has recently taken with respect to indemnities to be demanded at the close of the present war, viz., that only such indemnities were to be sought as were necessary to compensate for actual wrong done. One reason for this position was that the burden of paying the indemnity would fall far more heavily on the people who were not responsible for the movement than upon the guilty leaders, and anti-foreign feeling encouraged. Failing to bring the other nations to her view, the United States returned to the Chinese government all the unclaimed portion of the American indemnity to be used for educational purposes. Upon the foundation thus created there are now about sixteen hundred students in American colleges and universities. The graduates are going back to China in a constant stream and exerting a tremendous influence for good along many lines. Business men in listing their assets frequently put down large sums under the head of good will; I dare say that the good will secured to the United States by this one considerate act will prove to have been worth to her many times the amount of the whole indemnity.

Now, for many years these friendly acts of our government were not known to many even of the reading class of Chinese, but in recent years, with the wider diffusion of general knowledge and the

ever growing interest of the people in world-wide affairs, they are becoming acquainted with the facts and are showing their appreciation in many ways, such as proposing the erection in Peking of a monument to the memory of John Hay, prompt action on the suggestion of President Wilson that diplomatic relations with Germany be suspended, etc. In many places in China to-day it is true, as some one has said, that the only introduction needed is to be able to say that you are an American.

It's great to be the citizen of a country that has won for itself a name among the peoples of the greatest heathen nation in the world as a country that stands above all others for international fairness and justice! American citizens in China may be grateful that they do not have to make humiliating apologies for the acts of their government, and American missionaries doubly grateful that these friendly acts of their earthly government frequently secure for them a more sympathetic hearing as ambassadors of the heavenly King.

But while as a nation we have won an enviable place in the regard of the Chinese, there are

"Some things we cannot forget,  
As a voice within us whispers,  
There are greater duties yet."

We cannot forget that we have given them the gospel in a miserly way while they have been sinking a million a month into Christless graves. Let us give them a pure Christianity, which is the foundation of whatever greatness we possess in a way adequate to meet her great needs, and thus show the greatest friendship of which we are capable.

—*The Missionary Survey.*

Religion is a humble and resigned temper, which sees in the ills of life the just reward of personal sin, and would take up the Cross, less from a sense of necessity than from a sense of justice.

—*Rev. H. P. Liddon, D.D.*



MISS ELIZABETH J. MILLER.

### Pretty Chinese Wedding.

ELIZABETH J. MILLER.

On March 16, 1918, one of the prettiest weddings ever solemnized in our Shenchow Church was that of Prof. Djwan Ko Wan and Miss Sui Ying Chen. Rev. J. Frank Bucher, assisted by Rev. Ward Hartman, performed the ceremony. The double ring service was used. Mrs. Dai, wife of our Chinese physician, was matron of honor and Prof. Yen, a college friend of the groom, was the best man. Masters Yen and Chu were ring bearers, while two little girls strewed flowers in the aisle. Mrs. Hartman played the wedding march. Thirty was the time set for the wedding, but long before that time the church was filled with people. Promptly at the time appointed the wedding party arrived at the church. The bride wore a gray satin garment and a red embroidered skirt. Wearing the red skirt was the only Chinese custom adhered to. She wore a white veil held in place by small red flowers. She was, indeed, quite a contrast to the usual Chinese bride, as there was no weeping and wailing.

The church was very nicely decorated with bamboo and potted plants. After the ceremony the guests were invited to the new home of the bride and groom for the wedding feast.

The groom is a recent graduate of our Lakeside College at Yochow. He will

join the teaching staff of our Shenchow Boys' School.

The double ring service had never been put into Chinese. It was translated for this occasion by Prof. Yen.

*Shenchow, Hunan, China.*

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### China is Awake!

China is awake and willing to make something out of herself if the right help is given. May it come soon! I wish more persons realized what a great country China is, how very clever are her people and what it means to make her a great world power, one that has a proper and true government. For it is only by giving her really a fair chance to be fine that she will be. She is very divided now; the quarreling is beyond words; she knows not where she stands; she needs a kind yet strong hand reached out to her in her great need. Let that be the hand of the United States of America, with other nations who wish to help.

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### Signs of the Times.

THE events of current history which constitute the "Signs of the Times" are unprecedented in character and very difficult of interpretation. Students of the prophetic enigmas of the book of Daniel and the Apocalypse of John are busy collecting these with the events recorded in the daily press, and trying by the light of these events to read the meaning of the prophetic symbols. We do not criticize these efforts, and recognize the plausibility of many of these interpretations and of the forecasts of future happenings that are based upon them. For ourselves, however, we do not feel capable of contributing anything of value in that line of discussion. Nor do we claim for what is here offered any authority or importance other than that of mere suggestion.

First of all, it is evident that we have come to the end of an era. Our world civilization has collapsed and come to



grief, just as all previous ones have done, because they have been built on a wrong principle. So far in the world's history, in all ages and in all lands, whatever the form in which human society has been organized, the principle upon which it has been organized is that of competition. In political life, social life, industrial life, in communities, in nations and in world combinations, this has been the rule. Now competition is only another name for war. Under any system of competition the prizes go to the strongest. And even under the least aggravated and most beneficent system of competition, such as prevailed in our own country, it is only the privileged few who attain a position of comfort and opportunity to live a full life, while for the multitude of common men life becomes a struggle for existence, and for the vast majority a hard and bitter struggle.

Now, when the kingdom of God comes, and we hope it is coming soon, all these things must be changed. The laws of that kingdom are the Beatitudes and the Golden Rule. There have been some gospel elements in our modern American and European civilization, and gospel influences have modified it somewhat. It has been an improvement, in respect of giving the common man his chance, over the feudalism of the Middle Ages, as that was some improvement over the ancient Oriental despotisms. Nevertheless, its fundamental principle has been the rule of the strong through competition. Because of this fact it could not be permanent and the day of its collapse has come.

We hope it is now passing, never to return, and that in the readjustment and reorganization that is to take place after the war, at least a much large place, if not a complete dominance, will be given to the principle of love and co-operation expressed in the Golden Rule, on which society must be organized before we can ever have real prosperity for all and permanent peace on earth.

If the great world war was necessary to this end, and if this result comes out of it, then, in spite of all its horrors, it will prove a blessing to mankind.

Another "sign" of a most hopeful character is that such multitudes of people everywhere are learning the glory and the joy of sacrifice. The generous gifts which many who never before gave to any cause anything that meant sacrifice have felt impelled to give to patriotic purposes, have reacted so happily that these same people are now ready to give to all good causes. This seems to be the only explanation of the fact that in spite of the enormous sums contributed to all kinds of war activities, the past year has been a banner year of giving to almost every mission board in the land. The universal testimony is that it was never so easy to raise money for missions.

Thousands of people whose life before the war was one continual round of entertainment and pleasure seeking, in which they found no real satisfaction, are now finding unwonted happiness in war work of various kinds, and in doing things for other people which mean sacrifice. May we not hope that after the war they will not forget the lesson, and the Church will experience, on the part of those members who have heretofore been mere "pew warmers," a great revival of "true and undefiled religion?"

The greatest discovery of the joy of sacrifice is being made by those fathers and mothers who have boys to give to the great cause. To this branch of our topic this mere reference is all that is needed. And if this cause is that of right against wrong, as we believe it to be, then it is God's cause. Its triumph means the removal of things that have long stood in the way of the progress of God's kingdom of peace and love. And these lessons that God's people are learning in connection with it are just the ones they must learn in order to make them worthy citizens of the kingdom when it does come.

—*The Missionary Survey.*

The way to prepare for great living is to live greatly from day to day, when no one knows but ourselves, and no one sees but God.—*F. G. Coffin.*



### Our Many Gifts.

It is well to number our gifts; for, in fact, no man has only one gift, but many. Take the common possessions, for instance—so common that we are apt to overlook them. There are the senses—seeing, hearing, speaking. There is the power of thought, the heart with its sympathy and love, the hands and the feet with their strength; what a splendid endowment to begin with! Then there is the common life with its friendships, the home, Church, work, rest at night, an appetite, in many cases splendid health. Talk about five talents—why we all have more than five, and our riches multiply as we number them. And our consecration hymn suggests our right use of them:

Take my hands and let them move  
At the impulse of Thy love.

And again:

Take my lips and let me sing  
Always, only, for my king.

Oh, it is a splendid thing to live when I have so much with which to live! Never stop to think what you do not have, but count your mercies one by one and see how richly God has endowed you.

It is well for us also to think what special gift we may have and then ask God to guide us in our use of it.

—Floyd W. Tomkins.

### Japan Pledges America Love and Loyalty.

**A**T Fairhaven, Mass., July 4, Viscount Ishii, Japanese Ambassador, concluded an address with this message from the people of Japan to the people of America:

"We trust you, we love you, and if you will let us, we will walk at your side in loyal good fellowship down all the coming years."

The Ambassador made the presentation to the town of a Japanese sword an occasion of international significance by the expression of sentiments in tune with the character of the holiday. He told how the father of Doctor Nakahama, who had sent the historic symbol of chivalric honor and virtue, had been befriended by the old-time whaling master Captain William H. Whitfield, of Fairhaven, and said the gift was a token that the Japanese heart was responsive and did not forget a kindness. He added:

"The great Book which you love and whose precepts underlie all that is best in your civilization says: 'Cast thy bread upon the waters; for thou shalt find it after many days.'

"Upon that beautiful promise, which I interpret to mean that good things never die—that noble actions sooner or later come back in harvests of blessedness—is founded the truest incentive which men have for right living and right acting.

"This gift is tendered to you at a time in the affairs of a troubled world, when men are asking if the old-time virtues of gratitude and honor will hold their places in the human heart. It comes at a time when America and Japan stand linked and resolute in defense of a cause which is so holy—so just and right—that all other considerations vanish to nothingness.

"There is a wider significance to this grateful act of Doctor Nakahama than the simple recognition of a personal kindness. It is typical of that rising wave of sympathy and good understanding which begins to roll across the Pacific Ocean and promises to flood both lands with the sweet waters of fraternity and good will.

"If you will accept in this wider sense this token of Doctor Nakahama's gratitude you will give it a significance in which every right-thinking and right-feeling man and woman, on both sides of the ocean, will find unalloyed satisfaction.

"To the old Samurai of Japan, whose spirit is reflected in the act of Doctor Nakahama, the sword was the symbol of spotless honor. His right to wear it signified his worthiness to use it aright. In no other way could a loyal Japanese as effectually tell you of his loving confidence and deep esteem. The donor would have you preserve it, not only as a monument to the memory of a good man, but as a token of Japanese good will.

"Doctor Nakahama would say to the descendants of those who were kind to his revered father that which the whole Japanese people would say to the people of America: 'We trust you, we love you, and if you will let us, we will walk at your side in loyal good fellowship down all the coming years.'"

### All Kings.

Democracy is not the reverse of kingship. Nations have abolished kings and substituted anarchy or degradation instead of democracy for them, and nations have retained kings and accepted the spirit of democracy. The Problem of Democracy is not the problem of getting rid of kings. It is the problem of clothing the whole people with the elements of kingship.—*Living Church*.

# Woman's Missionary Society

EDITOR: MRS. EDWARD F. EVEMEYER, 29 N. THIRD STREET, EASTON, PA.

## Editorial.

HERE have been some excellent text books issued by the Council of Women for Home Missions and the Federation of Women Boards in the past, but none more timely to the present conditions than the "Path to Labor" (Home Missions) and "Women Workers of the Orient" (Foreign). The general theme for the whole work this coming year—"Christianity and the World's Workers" is practical and vital to the swift currents of the world's great movements when the shifting of labor to meet the new and sudden situation presents a unique and stupendous problem in which Christendom should be keenly alive to meet the unparalleled situation. Wide awake women who believe in preparedness should send to headquarters for these books (60 cents each) and read them during the summer months. The W. M. S. may do a great work this fall and winter by conducting mission study classes, using these text books. It is a matter of Christian patriotism. Will you not begin to plan for such classes?

AT this time the conferences are in session. If you cannot go, pray for those who speak, and teach, and study. The people living in the vicinity of these conferences are urged to give their loyal and earnest support to the plans laid to enlarge the vision and enlist the service of more and efficient helpers in the Kingdom. They who attend will have a glimpse of a new world of human relationships.

WITH a view to stimulating the Thank Offering during the summer months, the story written by Mrs. C. G. Herbrecht, of Des Moines, Iowa, will refresh our motives and give decision to our plans in the approaching Thank Offering to be celebrated in November. Mrs. Herbrecht wishes to state that the thought nucleus of this pen product is a memory of a leaflet read some years ago which she valued and endeavored to secure a copy of it, but found it was out of print. Would that all good literature could burn itself into minds with such an impress as to be called out in such fashion.

THE article entitled "The Glory of the Commonplace," in this number, was written by Miss Rosina Black, of Heidelberg University, Tiffin, Ohio. Miss Black has been the beneficiary of the Scholarship Fund of the W. M. S. G. S. and was graduated in June with high honors.

"We are fighting a war to make the world safe for democracy. Jesus Christ came that the world might not only be safe but that it might be saved. Only a saved world can be safe for anybody."

### Sail on, O Ship of State!

**T**HOU, too, sail on, O Ship of State!  
 Sail on, O Union, strong and great!  
 Humanity with all its fears,  
 With all the hopes of future years  
 Is hanging breathless on thy fate!  
 We know what Master laid thy keel,  
 What workman wrought thy ribs of steel,  
 Who made each mast, and sail and rope,  
 What anvils rang, what hammers beat,  
 In what forge and what a heat  
 Were shaped the anchors of thy hope!  
 Fear not each sudden sound and shock,  
 'Tis of the wave and not the rock;  
 'Tis but the flapping of the sail,  
 And not a rent made by the gale!  
 In spite of rock and tempest's roar,  
 In spite of false lights on the shore,  
 Sail on, no fear to breast the sea!  
 Our hearts, our hopes, are all with thee  
 Our hearts, our hopes, our prayers, our  
     tears,  
 Our faith triumphant o'er our fears,  
 Are all with thee,—are all with thee!

—Longfellow.

### The Glory of the Commonplace.

ROSINA BLACK

**I**T has become a favorite practice of present day philosophers, teachers, scientists and thinkers in every field to apply to the age in which we live some name which they think characterizes in a word this age of all ages. The scientist may call it the age of electricity, the philosopher the age of evolution, the teacher the age of sociology. Each phrase helps us in our efforts to interpret our own day, but as yet no one has been able so completely to harmonize the innumerable tendencies and movements of the present as to propose any characterization which can do justice to the whole. Society is becoming so complex and modern social problems so numerous and baffling; the body of human knowledge is increasing in so many departments of thought that he who could comprehend our world in its entirety and bring harmony out of chaos would be a genius indeed. Some one fifty years from now

may accomplish this stupendous task, but that anyone of this generation should judge us correctly seems impossible.

We would consider, therefore, but one phase of modern thinking—in a word, our attitude toward the commonplace. To-day, as never before, the commonplace is coming into its own. All about us are we learning to see new beauty in things which our forefathers regarded as too ordinary for poetry or art. We are learning to search for romance and chivalry close at hand, in the daily courtesies of the street, shops and office, in the patient, quiet self-sacrifice of many of humble station. Before our gladdened eyes the grey of the prosaic world has been transformed with a golden splendor.

In the childhood of the race, men delighted in the grotesque and fanciful. Primitive literature abounds in tales of ghosts and goblins, gods and heroes. Only the man who had performed spectacular deeds of prowess could be a hero in the eyes of his fellows. Ancient people lived in a world of mystery; the destructive forces of nature were giants seeking to overwhelm them, while the beneficent agencies, the sun, moon, and running streams, were kind deities whose help they might gain.

Knights and ladies held the center of the stage in the middle ages. The heroic knight encountered not only wicked men, but dragons, enchanters and witches. Such lives alone were considered worthy of commemoration in minstrel lays, that of the ordinary man was mere existence, and better forgotten.

Even as late as the beginning of the eighteenth century we find the noted authors of the day giving their attention to court life, delighting polite society, but seeing no poetry in poverty; possessing no message for the plain man.

But now all has changed. Since the rise of the romantic poets the commonplace has been celebrated in prose and song and to-day we find this tendency more powerful and widespread than ever before. A Grey has written his *Elegy*, a Burns his *Odes to a Mouse* and *Mountain Daisy*, a Whittier his *Barefoot Boy*,



and a Riley his Neighborhood Poems. Men see poetry in munition factories, locomotives, suspension bridges; in the muddy water of the East River and the land-slides in the Panama Canal.

The history of the race is repeated in that of the individual. In our own childhood we revelled in fairy tales and myths; we delighted to imagine ourselves wonderful heroes, to people the wood with fairy folk. We lived in a world of fancy and begrudged the time we were compelled to spend in prosaic tasks.

But now that we have become men and women, we feel that we have put away childish things. We regard with a certain condescending tenderness the child's love of the romantic and congratulate ourselves upon our ability to appreciate literature based on the universal imagination. We think that we know how rightly to esteem the glory of the commonplace as revealed in the lives of others.

But while we sympathize with and applaud the efforts of others to transform their humble tasks and surroundings with the power of their personalities, how many of us are really endeavoring to glorify the commonplaces in our own lives? Do not most of us feel that we ought to be destined for some great and noble place in life? Are we not inclined to grow discouraged and disgruntled when we realize that such is not the case, to feel that our humble task does not merit the full exercise of all our powers? What could be more unworthy of the college trained man or woman; what could be more despicable in the light of present opportunities? *That man or woman is a craven coward who uses commonplace tasks or environment as an excuse for inactivity or laziness.*

This I beheld, or dreamed it in a dream  
There spread a cloud of dust along a plain;

And underneath the cloud, or in it, raged  
A furious battle, and men yelled, and swords

Shocked upon swords and shields. A  
Prince's banner

Wavered, then staggered backward,  
hemmed by foes.

A craven hung along the battle's edge,  
And thought, "Had I a sword of keener steel—

That blue blade that the king's son bears  
—but this

Blunt thing!" he snapt and flung it from  
his hand,

And lowering crept away and left the  
field.

Then came the king's son, wounded, sore  
bestead,

And weaponless, and saw the broken  
sword,

Hilt-buried in the dry and trodden sand,  
And ran and snatched it, and with battle  
shout

Lifted afresh he hewed his enemy down,  
And save a great cause that heroic day.

The success of the fight depends not upon the sword, but upon the man who wields it; the success of a life depends not upon its environment, but upon the man or woman who lives it.

The challenge presented by our age has been terribly intensified by the awful struggle in which we find ourselves. This world war, upon whose issue depends the survival of these principles for which our nation has always stood and for which any one of us should count it a privilege to die, cannot be won by the military hero alone. Your everyday living and mine will count as truly as that of any one of our nation's defenders.

Glorify your commonplace tasks by whole-hearted enthusiastic effort; by an undaunted faith in the worth-whileness of your endeavor; by unselfish love for others; in a word, by a quiet, trustful, abundant Christian personality. In this way and in no other can you meet the challenge of to-day and make life really worth while.

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It is easier to steel oneself into indifference to suffering and death and grow callous, than to keep gentle and pay the awful price of tenderness, a heart which bleeds afresh for each soul.—*Paul Bull.*

### Will a Man Rob God?

BY MRS. O. G. HERBRECHT.

THE Woman's Missionary Society of Grace Memorial Church was scheduled to meet in the home of Mrs. Spalding. Mrs. Spalding was very popular and very wealthy; the leading member of the City Mothers' Club; Chairman of the district Federation of Women's Clubs; an enthusiast on women's rights, and the president of the Woman's Missionary Society of Grace Memorial Church. This unusual combination of feminine interests was due rather to Mrs. Spalding's sociological views concerning the human race than to any spiritual appreciation of the missionary cause. She recognized and acknowledged the missionary propaganda as an effective humanitarian uplift movement, and as such gave it her support.

The Woman's Missionary Society was to meet at the home of the president on this particular day. Carefully groomed and appropriately gowned, Mrs. Spalding awaited her guests, improving her time outlining a few remarks she was to make at the Mothers' Club the next day, on some scientific subject. As the door bell

rang, Mrs. Spalding, with the hint of a sigh, laid down her pen, pushed back her papers, and made ready to receive the ladies. While the hour for the meeting had come, it brought no one but Mrs. Walters. Mrs. Walters was always on time, that is,—of course, she had been in the community only seven months, and one did not know how it would be after a while. She had joined the Missionary Society the first month after her arrival and had attended all meetings,—on time. The rest came late, and some later.

As Mrs. Walters stood in the doorway she presented quite a contrast to the president. Quietly, almost poorly dressed, with a face neither young nor beautiful, but touched as though by a great experience, she made no effort to rival in appearance or activity the women of Mrs. Spalding's class. The other women of the Missionary Society and the Church knew little of her affairs, except that she was a widow, living in a more remote part of the city. She taught a class in the Sunday School, never missed a Church service, nor a prayer meeting, but there was no forwardness in what she did. If any one observed her closely they



STUDY CLASS, MISSION HOUSE CONFERENCE—1917.



might feel that she seemed to focus every Christian duty that she did upon some one object, of which she never spoke. Mrs. Walters was a good deal of a mystery to the women of Grace Church, but that did not lessen the kindly welcome they gave her.

Half an hour after Mrs. Walters' arrival the meeting was opened. The attendance was good, for the meeting promised to be of unusual interest. It was the annual Thank Offering service. The ladies gave a Thank Offering every three months, and at the annual meeting the last offering of the year was taken. And it was always interesting to see if the last thank offering would be sufficient to complete the amount needed. This year the money was to go to a \$500 fund to be used in equipping a new hospital for women in China.

The devotional services were unusually short; the roll call followed. The treasurer's report was called for. The rustle of silken garments, followed by a complete silence, indicated that now the real business of the afternoon had arrived. Mrs. Sidney Graves, for many years treasurer of the society and a close friend of Mrs. Spalding's, began:

"Ladies, considering all things, I suppose the year's record has not been bad. There have been so many calls on us since the war that a falling down in our missionary contributions may be pardoned. Nevertheless we have to face the fact that we have not met the challenge of the year. Considering the contributions of the last three quarters as an average, we will, with this quarter's Thank Offering, still be short. However, before I make any definite report, I would like to have the offering of to-day brought in."

There was a snapping of purses, a murmuring of voices, and a fluttering of paper as the members laid down their offerings, and the contrasts were not missing.

Mrs. Wallace, whose husband was a prominent lawyer, and who had driven to the meeting in her new limousine, gave \$2.50. Mrs. Carlton, wife of a banker, laid down \$4.00 in a manner calculated

to call the attention of the secretary to her unusual liberality. Mrs. Spalding's check for \$3.00 fluttered from her hand, whose jewels spoke of hundreds. There were few in that society who had no means; some of the poorer gave more liberally than the rich,—as is often the case. And throughout the offerings there was a sprinkling of apologetic remarks, "the Red Cross has just started a new drive"—"everything is so high"—"I just don't see how we will be able to give to all of these causes."

Mrs. Walters said nothing, but quietly walked up to Mrs. Graves' table and laid down her Thank Offering, the same amount as she had given each preceding quarter, \$5.98. The first time she gave it the members had stared and wondered, but said nothing. The second quarter the \$5.98 was given, some nudged each other and said, "Isn't she queer," and Mrs. Carlton jokingly said to Mrs. Wellman after the meeting, "that Mrs. Walters must think Mrs. Graves is running a bargain counter." Now as she again gave \$5.98 there was a momentary silence; every one felt that back of the widow's gift lay a story, and the face of the little woman was so quiet it was almost tragic.

In a little while Mrs. Graves reported: "The offering for to-day brings the total for the year to \$425. It seems to be the best we can do and I am sure the Church will consider the hard times, and give us credit for making even this good showing." Then, amid a chorus of polite regrets, Mrs. Carlton made a motion to accept the treasurer's report and turn the funds over to the Classical Treasurer. There were a few protests, for the society had never before failed in its pledged obligations, but the motion carried.

Mrs. Carlton called the meeting to order again and said it was customary at the annual meeting for each member to give an account of her Thank Offering; how she had raised it and what it represented. "Mrs. Wallace, suppose you begin."

Mrs. Wallace said her husband had teased her that she had never sewed a button on his shirt in all her life; that he



decided she did not know how to sew on buttons. So she told him if he gave her \$2.50 for her missionary Thank Offering, she would prove the argument and sew on the missing button. The members giggled, and one asked her why she considered that a Thank Offering. Mrs. Wallace promptly replied, "I am thankful that I do not have to sew on buttons all the time." Each one had a story to tell, mostly frivolous, or, that they gave it out of their allowance—it was what they could spare. It was Mrs. Walters' turn. Mrs. Spalding turned to her, and in a kindly voice said, "My dear Mrs. Walters, I am sure you have an interesting story, for each time you have given the same amount, \$5.98, never more nor less. We are anxious to hear of your Thank Offering."

Mrs. Walters was silent for a moment, hesitating, her face seemed even paler than before. There was a hush; somehow the women felt the presence of a spirit that was not frivolous. Mrs. Walters looked about the room and said, in a voice that quivered a little at first, but grew more controlled:

"It is not easy for me to tell my story; it is no credit to me. But if, by telling it, I can help some one escape the danger into which I fell, I am not going to withhold it."

"Years ago I had a husband and a beautiful little girl. I loved them both. My husband did the best he could by his little family, to care for our needs and wants and we got along fairly well. We had some debts, but we were getting them paid. I had been since girlhood a member of the Church in my home town, and later became interested in the missionary society. In fact, they chose me as their treasurer, and I guarded their funds as God's money should be.

"I had a neighbor—a neighbor in better circumstances than I. She too had a little girl, just about the same age as mine. And she dressed her in beautiful clothes. I was foolish those days—may God forgive me, but I wanted that my little Marjory should have just as nice clothes as her Janet. One day her daughter came

out in a beautiful new silk dress, a very elaborate and fussy pink. Immediately the passion possessed me to have one just like it for Marjory. It grew on me until I could not be happy without it. I planned and schemed, but in no way could I secure the money its purchase required. Then my missionary money flashed into my mind. The tempter was there. But no! that is God's money! "You can put it back next pay day," he said. "No, it is God's money, I said, I will not touch it." But in several days the tempter had won. "You can use it," he argued, "no one will ever know." And I yielded! I took the money and went down town, coming home with the much desired dress—for which I paid \$5.98."

She paused. "Marjory wore that little dress in life just once. That was the Sunday following its purchase. The next week she became ill. I need not tell you more. She was laid to rest in that little pink dress for which I paid \$5.98 of God's money.

"With the heavy expense I could not at once replace the money in the treasury. But as if I had not been sufficiently punished for my folly, my husband was also called home. I had never told him of my debt to God's treasury. I could not. I was left with heavy expenses to pay and finally had to go to the Missionary Society and tell them of my trouble and disgrace, with a promise to repay it as soon as I could. I resolved then and there that I would repay that money not only once, but all my life. 'Will a man rob God,' constantly rang in my ears. A whole life time will not suffice to return that of which I had robbed God. Later I was able to replace the money into the missionary treasury and since then at every Thank Offering service I bring that \$5.98 of which I had robbed the Lord. It is not easy for me to do it, for I have but very little of my own. But I will gladly do without things for myself if I can only give back to the Lord his own. Am I thankful? Yes! that the Lord has opened my eyes to my folly and pride and that I have been able thus far to keep my vow to him."

As Mrs. Walters closed her tragic story there was a strained silence and some hurried drying of tears. Mrs. Carlton crossed the room and deliberately kissed her, then, holding her hand, faced Mrs. Spalding. "Madam president," she said, "I move you that we reopen the treasurer's book. I feel that we are not ready to turn in our report. We have given of our abundance, but Mrs. Walters has given out of her want all because she has a great abounding spirit in her heart. I do not want to go away from here feeling as I do now, for we have not done our part. I have not done what I could. I want the treasurer to write \$50 opposite my name, not because it is all I can do, but as an indication of a new, and I hope, better spirit."

As she sat down, Mrs. Wallace arose and seconded the motion and emphasized it with a \$25 pledge. Mrs. Spalding's check book was in demand; the society had suddenly been endued with the true spirit of giving, and when the treasurer at last made her report the total showed \$875.98. "Let's make it an even thousand," suggested one, but Mrs. Carlton said, "No, we do not want an even sum,

for if we make it even that \$5.98 will disappear, and we want it to show, for it is her gift that made us keep our pledge and "go over the top." Let the amount go as it is, and wherever the story is told, that also which this woman hath done shall be told as a memorial of her."

*Des Moines, Iowa.*

### United Presbyterians Raise \$51,000.

Mr. Ralph D. Kyle, secretary of the United Presbyterian Board of Education, and secretary and treasurer of the Council of Church Boards, reports that \$51,000 has been raised thus far this year toward the fund of \$200,000, to be set aside as endowment to the Bible chairs of the United Presbyterian colleges. "One of the interesting features of this campaign," said Mr. Kyle, "is the fact that many donors are contributing Liberty bonds to the Bible chair endowment funds, and by this measure serving at the same time the Government of the United States and the Christian College."

"You remember what Mary did. She poured out the box of precious ointment on Christ. And He said: 'She hath done what she could.' He did not mean that 'It was not much, but, then, what more could you expect?' The truth is that the value of the ointment was a great deal. And that is the keynote for our giving to-day and every day."



CONFERENCE GROUP AT MOUNT GRETN A.





## DEVOTIONAL



SCRIPTURE—Romans 12: 1-11.

KEY WORD—*Sacrifice*.

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Verse 1.

**T**HE keyword Sacrifice should, in this day and age, be understood by everyone. It seems to be the word most commonly used; you hear it in the home, in the street, on the train, wherever you chance to go. Take up the magazine and turn its pages you will see photographs of mother and son, two sons, three sons, four or more; and what does it mean? These young men have gone out from their homes and have offered their lives a sacrifice for their country—a son's sacrifice, a husband's sacrifice, and a father's sacrifice. Turn another page and you will see a photograph of a young woman, perhaps a Red Cross nurse, leading a man who is blind, one who has given his sight for his country; another without hands, and still another without feet. Turn again, and there is the "Roll of Honor"—private, sergeant, corporal, lieutenant and captain, all included in the roll.

Sacrifice! Sacrifice! Sacrifice! What a sacrifice of human life for country and liberty. Then our minds go back almost two thousand years, and we think of the great sacrifice of the Lamb on Calvary. Have we understood and appreciated this gift of God: this supreme sacrifice of our Christ? Had we appreciated the sacrifice, had we lived nearer to the cross as nations, perhaps to-day there would not be so many sad homes in all lands.

"I beseech you." Beseech is a favorite word of Paul's. "By the mercies of God." They are the motives for the personal consecration which Paul urges, and the chief of all God's mercies is that He loved us and gave His Son, Himself, for us. Billy Sunday says: "If there is nothing in you that will respond to God's appeal when you think of His mercies, I don't think much of you." We are being entreated, not threatened. We have here a call for volunteers, not an order for a draft. The armies of God are never made up of drafted men and women, ordered into service whether willing or not. This is not a call to hard duty, but an invitation to the enjoyment of a privilege. Paul's letters are in the main persuasive, tender, pleading. Before he became a follower of the gentle Nazarene he believed in force. He had hailed men and women to prison because they did not think as he did; but what a change came over him after he became a Christian. Paul then surrendered his life and became like his Teacher.

The Lord truly wants our bodies. He would work through our brains, eyes, ears, lips, hands, and feet. May we give ourselves to Him when we are young, strong, and capable of enduring much, not when we are sickly, infirm, useless and wornout. Present your bodies a living sacrifice. We should consecrate to God's service every power and talent we possess, that we may live not for self, nor for friends, nor for family, nor for the world, nor for anything else but for and in the obedient service of Him who bought us with His precious blood. How can a body become a sacrifice? Let the eye look on no evil, and it is a sacrifice; let the tongue utter nothing base, and it is an offering. But more, this sufficeth not; we must actively exert ourselves for good. The hand to give alms, the mouth speaking words of comfort and cheer, and the ear ever listening to God. "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good. Seek peace and pursue it." The Head of the Church which is His body bears close relationship to the Elect of God. As the head controls the body, thinks for it, plans for it, oversees its affairs and directs, or uses one or another member of the body for the assistance of others, so does the Lord in His Church supervise and set the members of the body as it pleases Him to such an extent overruling in respect to the interests of all who are seeking to "Make their calling and election sure." That we have this assurance so long as we are in this right attitude of heart, humble and faithful. "All things shall work together for good to them that love the Lord."



## OUR PRAYER.

O Lord, help us to see that in yielding to this appeal of the Apostle we not only serve Thee but ourselves. We bless Thee for the economy of Thy Gospel, which asks much of us, but always gives more. Thou dost offer to transform us, by the renewing of our minds, and give us proof of what is the good and acceptable and perfect will of God. For this Thou didst create us; for this Thou hast been schooling us. Save us from doing much that must be undone. Give us wisdom to take the direct way to spiritual conquest. Help us to give Thee all the life, and not plan to present Thee only a fragment at the last. Help us to reckon Thee as a partner in all our affairs this day. Amen.

—GEORGE SKENE.

"Worthy the Lamb that died," They cry,  
 "To be exalted thus."  
 "Worthy the Lamb," our lips reply,  
 "For He was slain for us."

The whole creation join in one,  
 To bless the sacred name  
 Of Him who sits upon the throne,  
 And to adore the Lamb.

MRS. HARRY D. HERSHEY.

*Irwin, Pa.*

## The Meeting for August

SCRIPTURE THEME—*Sacrifice*. Rom. 12: 1-11.

KEY VERSE—"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

TEXT BOOK—"Missionary Milestones." Chapter VI, "A Home Mission Honor Roll."

### Jews IN CHRISTIAN MISSIONS.

THE theme Sacrifice, and the subject, "Home Mission Honor Roll," should not be thought of without the life and work of Jews in Christian Missions. Indeed, do not the names of Jews stand at the head of the list as the very first missionaries both home and foreign? Peter, James, and John were the first leaders in home missions after Pentecost, and Paul the first foreign missionary. Since the time of Peter, James, and John, any Christian work among Jews, whether it be in Palestine, Europe, or America, is home missions, never foreign missions. The Christian faith is at home in Israel. But Israel is not at home. We bring Israel home when we bring Israel to Christ. Over and over one hears the fervent testimony of converted Jews, "I never was a true Jew until I became a Christian. Now, in Christ my Messiah, I realize that I am a true son of Abraham. Verily this is the faith of the fathers, of Moses, and the Prophets."

As this article must be brief, we wish merely to take a look at our own Church and see if we are remembering Israel. But first we must put up the service flag and pin on it the names of great Jews who went out from our own ranks to the battle of the Lord. Complete data is not at hand, we have only a partial list; and so we will keep up the flag with these names on it, and complete the list later on in these columns. Perhaps first on this honor roll should be the name of Rev. C. A. Schonberger. He was born at Mor, Hungary, in 1841, into a well-to-do family of the orthodox Jewish faith. His childhood was spent in fortunate surroundings, and his education begun in good schools and with private tutors. As a youth he was sent to Budapest for higher studies. Here he struck up a close friendship with one of his fellow-students whose father had become a nominal Christian in order to escape persecution during the Revolution of 1848. This might seem an unworthy motive for having become a Christian, but God blessed it to His glory. Young Schonberger visited in the home when the father happened to be ill, and was asked by the sick man to take up a certain book and read to him. This book was the New Testament.

From that time on he had an interest in this Book. He later met with the noted Saphir family, all Hebrew Christians. Mr. Israel Saphir, the father in this beautiful Christian family, took a deep interest in the student, invited him to his home, and presented him with a copy of the New Testament for himself, pointing out to him at the same time some of the wonderful passages in it. He became so absorbed with the study of the new Book that he spent all his spare time reading in it. This puzzled his friends and family. One of his brothers threatened to shoot him if he dared make a public confession of Christ. But long afterwards he had the great joy of leading two of his brothers to the baptismal font. In spite of the efforts of his family, he continued his inquiries, being instructed chiefly by Mr. Saphir, and finally was baptized in the Hungarian Reformed Church May 5th, 1864. This cut him off from his own loved parental home, but he had already formed ties among the followers of Christ. The Saphir family took him in as their own, and five years later he married the youngest daughter and had a beautiful Christian home of his very own. He finished his studies at the Presbyterian College in London, and at the Universities of Erlangen and Leipzig. After some work in Budapest, he settled in Prague. Here he was greatly blessed. His lectures attracted the best class of Jews and Gentiles. His very first convert was an educated Jew who afterwards became a successful minister of the Reformed Church, the Rev. A. Venetianer. After a period of great work here, he was called to Vienna. Here he was perhaps even more successful. As at Prague, he reached the most educated class, and saw many believe on the Lord Jesus Christ. The leading minister of the Reformed Church, Rev. Dr. Witz-Oberlin, writing of him some years ago, said: "He was, among all the Jewish missionaries who ever labored in Vienna, the first who enjoyed universal esteem and confidence, which he gained by his theological learning as well as his personal qualities. His departure from Vienna is even to this day sincerely lamented."

In 1873, he, with Dr. David Baron, another great Christian Jew, founded the Hebrew Christian Testimony to Israel, in London. Here he has labored with untiring zeal, laying the best gifts of his ripe soul and cultured mind upon the altar for Christ. Now in his seventy-seventh year, he is still preaching and teaching, active every day in the mission he helped to found. Thousands of Jews have heard his messages, many are believers, and all regard him as a man of God.

Another name on our Honor Roll is that of Rev. Dr. Max Stern. Like Dr. Schonberger, he was born of an educated, refined Jewish family and had early educational advantages. His parents lived in Bavaria. At the age of twenty-four, he began to feel an ambitious, strong man's desire to live and achieve in the land of promise, America, and made ready to come. Before leaving the home land he went to visit a dear uncle who was a learned Orientalist, and had been his own teacher in Hebrew. It so happened that this uncle had become a Christian, and during the visit, the young man was impressed with the claims of Christianity. While on his way to embark for America, he met in Bremen a missionary who sold him a copy of the Scriptures. During the long sailing voyage of eight weeks, he studied the Book, believed it, and when he arrived in New York was baptized in the Reformed Church. He spent three years preparing for the Gospel ministry, and in 1845 was licensed and ordained a minister of the Reformed Church. He became one of three men to establish missions throughout the Central and Northwest Synods, and for a time held the position of Superintendent of Missions under Northwest and Ohio Synods. He was naturally adapted to the work and was greatly beloved. The Lord called him home July 6th, 1876.

Other stars on our flag are the names of Leberman and Gruenstein. Space does not permit a history of their life and work here; we hope to continue later with more details. Suffice it now to say that in our ranks are both pastors and laymen in whose veins flows the blood of Israel, and they bless our Church with a peculiar blessing, being brethren of the Lord Jesus Christ according to the flesh, as well as joint heirs with Him in the Father's salvation.

In the fall of 1916 our Home Mission Board took up the partial support of the Jewish Mission on Wallabout street, in Brooklyn. This work has been most interesting, and is growing as Jewish missions do, slowly but surely. Early this year the mission was removed to 125 Harrison avenue, where we have a finely equipped plant for work, and where with the blessing of God, it will be more fully organized if the means are provided. The budget of the Woman's Missionary Societies provide annually about a thousand dollars for the Board's use in this work. From our Thank Offering we also support Miss Rebecca Forman, a Hebrew Christian in training at the Moody Bible Institute, who will engage in work among her people when she has finished her studies.

# Program for the Month of August

## Young People's Work

MRS. JOHN LENTZ, SECRETARY  
218 BROADWAY MILTON, PA.

### Mission Band Program—August.

#### AUGUST.

SCRIPTURE TOPIC—Rivers of the Bible.

Missionary for the month, Rev. William A. Reimert.

Use OUTLOOK OF MISSIONS and *Everyland*.

#### First Week.

The Baptism in the Jordan. Math. 3: 13-17.  
Pray for our evangelists in Japan.

Learn the names of our evangelists in Japan.  
Study—"Giovanni Meets the Flag," p. 49-56.

Story from *Everyland*.

Read about Mr. Reimert first week.

#### Second Week.

Naaman washes in the Jordan. II Kings 5: 1-15.

Pray for our medical work in China.

Learn the names of our doctors and nurses in China.

Study—"Giovanni a White Wing," p. 59-67.

Article from the OUTLOOK OF MISSIONS.

Read about Mr. Reimert second week.

#### Third Week.

The rivers of Judah. Joel 3: 9-18.

Pray for our educational work at Yochow.

Learn the names of our teachers at Yochow.

Study—"Giovanni a Knight," p. 71-77.

Read about Mr. Reimert third week.

#### Fourth Week.

The Nile River. Exodus 2: 1-10.

Pray for our educational work at Shen-chowfu.

Learn the names of our teachers at Shen-chowfu.

Study—"Giovanni, John Reale, American," p. 81-90.

Read about Mr. Reimert fourth week.

#### Fifth Week.

The River of Life, Rev. 22: 1-7.

Pray for our educational work at Sendai.

Learn the names of our teachers at Sendai.

Review the book "Giovanni."

Read about Mr. Reimert fifth week.

OUR missionary for the month of August is Rev. William A. Reimert, of Yochow City, Hunan, China.

#### First Week.

One of the first questions we ask when we see a good man is: "Where was he born?" The place of birth is not so important as the character of the parents and the spirit of the home. Mr. Reimert was born in a Christian home. That means so much to a child. It is this kind of home that the boys and girls in Japan, China and India miss so much. Then it is a great help to be brought up in a town or city where the people go to church and Sunday School. Among the hills of Lehigh County, Pennsylvania, Mr. Reimert was born. It was in a quiet, peaceful and elevating community. And these are some of the traits of character that we find in this missionary.

#### Second Week.

Mr. Reimert is a graduate of Ursinus College and the Ursinus School of Theology. He made good use of his time while he was a student. He had many friends, and he was a favorite with the teachers. Much depends upon how a boy or girl behaves in school. Then is



REV. WILLIAM A. REIMERT.



the time in life when we build our characters. We will be in the future what we are in the present. There is an old saying "the boy is father of the man." Mr. Reimert was a great lover of college sports. This gave him a strong physique for the rugged life which he is now living. Only such men and women will be acceptable for the work in foreign mission lands.

#### Third Week.

In 1901, Mr. Reimert became the pastor of our church at Summit Hill, Pa. Here he did a fine work. The people rallied to his support and the prospects were bright for a long and useful ministry. But the Lord had a work for him to do in China. On January 3, 1902, he was invited to meet with the Board of Foreign Missions at Harrisburg, Pa., and his examination was so satisfactory that he was elected as a missionary to China. At that time Grace Church, Columbiana, O., was helping to support a missionary and Mr. Reimert was assigned to this church. He did not leave for China until late in the fall, arriving at Yochow City, his future field of labor, on Christmas Day, 1902. Mr. and Mrs. Reimert took with them baby William, who is expected to enter Mercersburg Academy this fall.

#### Fourth Week.

Of the work of Mr. Reimert it is difficult to speak. He takes naturally to the Chinese and their language. He knows how to deal with them, and he has become a real leader in the Christian work of the station. Mr. Reimert has the happy faculty of being able to do a many-sided piece of work. He is a teacher, preacher, overseer, guide and helper—all in one. And it matters not whether he is in the school room, chapel, or on the street, he is perfectly at home. Mr. Reimert has started day schools in different cities and towns in the province for little boys where they are taught like our boys, and they pass through four grades. Besides they are taught the Bible. The brightest boys are brought to the Lakeside Schools, where they are being prepared for teachers, preachers and doctors. The Chinese have very few preachers and physicians, only such as are trained in the Mission Schools. Our Field Secretary, Mr. Rupp, has told some of our Mission Bands how Mr. Reimert pays weekly visits to these schools riding on a donkey which he raised himself and which he often finds very difficult to manage.

These schools are in a circle covering about 150 miles.

#### Fifth Week.

Mr. Reimert in one of his trips refers to this amusing incident.

The last trip was one of twenty-five miles over rather difficult roads. Our appetite was fairly well aroused by the time we reached our

destination. Unfortunately, the good evangelist did not know of our coming and it took another two hours to get a meal ready. When we were finally called to the guest room there were a half dozen steaming, savory dishes awaiting us. But a guest had preceded us. The family cat was on the middle of the table, gorging herself with the choicest viands. Tabby was unceremoniously extracted from among the dishes, and we set to with such good will that I am afraid we forgot all about the unbidden guest, and by the time we had finished with that meal, there was hardly enough left to appease even the appetite of the family cat.

### Am I Justified?

"Am I justified in keeping my field glasses?" It is with this question that the Countess Roberts, some months ago, asked the possessors of good field glasses to face the fact that good field glasses are wanted by the men at the front.

"Am I justified in this?" is the question with which, at all times, but especially just now, every Christian is called on to scrutinize his whole life, his expenditure of himself and his money. This we of the Christian Church are called on to do in view of the fact that the spiritual battle-front on our Mission fields is badly in need of reinforcements, and the operations there in danger of being hampered by want of money.

Are there not those, young men and women, who might revise the plans they have for the use of themselves, either now or "after the war"?

Are there not those entrusted by God with money who might revise their present or prospective employment of it?

If this were done by us all, prayerfully in the presence of Him who died for us and for the world, would His work suffer as it does from fewness of workers or lack of means?—*Exchange.*

A little English boy proposed to put a penny in the box for missions. His sister told him it would be useless to make so small a gift, saying it would never be noticed among the large contributions of others. He gave the penny, however, and when the collectors reported a collection of £6 5s. 1d., he whispered to his sister: "Hear, that's my penny; you said it was so little it would never be noticed, and the gentleman has told the whole congregation."

—*Exchange.*

## How the Orphans Study Missions.

MARGARET J. JOHNSON.

**T**HE desire to start a Mission Study class among my little girls in Leinbach Cottage was, I think, one of the good impulses resulting from the Summer Conference at Mt. Gretna last summer.

The children in my care range in age from five to nine years, and probably seed sown in their little hearts at this impressionable age may help them in years to come to grow into zealous workers in our mission fields throughout the Church. Such is the hope of the writer.

The class is not an organized one, but just started in the spirit an earnest mother would do to promote the spiritual welfare of her children.

We are using the African Picture Stories. As introductory material I have made use of "Big and Little People of Other Lands," which gives a short and interesting account of life in an African village, and "Five Little Strangers," which gives a very interesting description of the country, manner of living, habits, food and work of the black people and how they came to America. The children were intensely interested, asking many questions.

In using the African Picture Stories we sing several songs suitable to the story. For instance—the first story tells of the picture of Christ Blessing the little children. Here we sang three songs, taken from Fillmore's Jewels, and Song and Study for God's Little Ones, "Suffer the Children to Come to Me," "Jesus Said of Little Children," and "The Sweetest Words I Have Ever Read." As a text we recited Mark 10: 14-16. After this we played an

African game learned from the book, "Children at Play in Many Lands." The children are quite fond of playing these games.

To help make the story more real, one time we pretended we were all little black children sitting at our homes in an African forest. We went into the woods near our house, each child was given a paper with peanuts, as shelling peanuts, or groundnuts as they call them, is part of the work expected from the little black child. I thought this might help to impress, and make things more real to the little ones. So with each story we try to have something to help to impress the main thought on the mind of the child.

I have the pictures on the wall of the playroom and the children like to look at them and name certain ones who are specially mentioned in the story.

Womelsdorf, Pa.

### A LITTLE WORD OF PRAYER.

A little word of prayer for one who loves you,

Who fights the fight of honor and of right;

A little word of prayer to keep his courage

And faith serene through terror's darkest night.

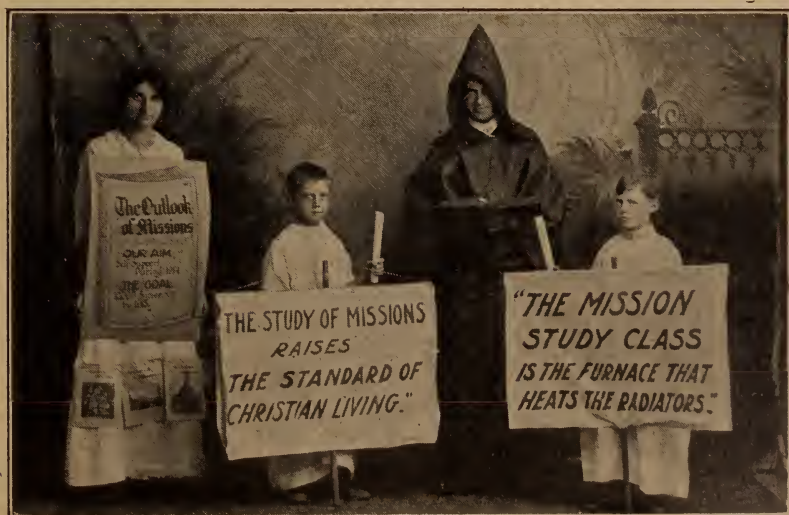
A word of prayer to God who watches o'er him,

When he is sad (your boy, so far away!)

A little word of prayer for one who loves you,

A little word of prayer, and every day!

—Sunday School World.



THESE CALL TO YOU FOR HELP.



## Directory of Our Foreign Missionaries

Our workers in Japan and China need the prayers, sympathy and help of their friends in the home land. They will be glad to receive occasional letters.

Letter postage to Japan and China, five cents for the first ounce and three cents for each additional ounce or fraction.

### JAPAN.

<i>Date of Arrival.</i>	<i>Name.</i>	<i>Residence.</i>
1883.	Rev. Jairus P. Moore, D. D., and wife.....	Sendai
1887.	Rev. David B. Schneder, D. D., and wife.....	Sendai
1892.	Rev. Henry K. Miller and wife.....	9-B, Tsukiji, Tokyo
1895.	Rev. Christopher Noss, D. D., and wife.....	Wakamatsu
1896.	Prof. Paul L. Gerhard and wife.....	Sendai
1900.	Rev. Allen K. Faust, Ph. D., and wife.....	Sendai
1901.	Miss B. Catherine Pifer.....	Tokyo
1905.	Rev. William G. Seiple, Ph. D., and wife.....	Sendai
1905.	Miss Mary E. Gerhard.....	Sendai
1906.	Rev. Elmer H. Zaugg, Ph. D., and wife.....	Sendai
1907.	Miss Kate I. Hansen.....	Sendai
1907.	Miss Lydia A. Lindsey.....	Sendai
1911.	Rev. Carl D. Kriete and wife.....	Tiffin, O.
1911.	Miss Ollie A. Brick.....	Sendai
1913.	Rev. Ezra H. Guinther and wife.....	Yamagata
1914.	Rev. Alfred M. Ankeney.....	Yamagata
1915.	Rev. Paul F. Schaffner and wife.....	Wakamatsu
1916.	Miss Lola Lindsey (short term teacher).....	Sendai
1916.	Miss Elsie Seymour (short term teacher).....	Sendai
1916.	Prof. F. B. Nicodemus and wife.....	Sendai
1917.	Prof. Oscar M. Stoudt and wife.....	Sendai
1917.	Mr. Isaac J. Fisher.....	Sendai
1918.	Rev. Emil Buehrer and wife.....	Tokyo
1918.	Rev. Dewees F. Singley and wife.....	Tokyo
1918.	Miss Mary Vornholt.....	Tokyo
1918.	Miss Mary E. Schneder.....	Sendai

### CHINA.

1900.	Rev. William E. Hoy, D. D., and wife.....	Yochow City, Hunan
1902.	Rev. William A. Reimert and wife.....	Yochow City, Hunan
1905.	Rev. Paul E. Keller and wife.....	Changsha, Hunan
1906.	Rev. J. Frank Bucher and wife.....	Milton, Pa.
1906.	Prof. Horace R. Lequear and wife.....	Yochow City, Hunan
1906.	Rev. Edwin A. Beck and wife.....	Yochow City, Hunan
1908.	Miss Alice E. Traub.....	Yochow City, Hunan
1908.	Rev. F. K. Heinrichsohn and wife.....	Yochow City, Hunan
1908.	Dr. William F. Adams and wife.....	Yochow City, Hunan
1910.	Miss Rebecca N. Messimer.....	Shenchowfu, Hunan
1911.	Rev. Ward Hartman and wife.....	Spring Valley, O., R. F. D. No. 2
1913.	Dr. Lewis R. Thompson and wife.....	Shenchowfu, Hunan
1913.	Miss Gertrude B. Hoy.....	Yochow City, Hunan
1914.	Prof. Karl H. Beck and wife.....	Shenchowfu, Hunan
1914.	Miss Mary Edna Meyers.....	Yochow City, Hunan
1914.	Miss Helen B. Ammerman.....	Yochow City, Hunan
1914.	Miss Elizabeth J. Miller.....	Shenchowfu, Hunan
1916.	Miss Marion P. Firor.....	Yochow City, Hunan
1916.	Rev. J. W. Owen and wife.....	Yochow City, Hunan
1917.	Miss Esther J. Sellemeyer.....	Shenchowfu, Hunan
1917.	Miss Minerva Stout Weil.....	Shenchowfu, Hunan
1917.	Mr. George Bachman.....	Yochow City, Hunan
1917.	Dr. J. Albert Beam and wife.....	Yochow City, Hunan



# ROLL OF HOME MISSIONS

## OHIO SYNOD

MISSIONS.	MISSIONARIES.
Avon St., Akron, O.....	Geo. R. Snyder
E. Market St., Akron, O....	George W. Good, 1611 Englewood Ave.
Miller Avenue, Akron, O....	H. J. Rohrbaugh, 115 Park Ave.
Williard, Akron, O.....	John W. Geier
Alliance, Ohio.....	Otto Zechiel
Grace, Canton, O.....	J. Theodore Bucher
Lowell, Canton, O.....	O. P. Foust, 2617 Rose- wood Place, N. W.
Grafton Ave., Dayton, O....	Wm. A. Hale, D. D.
Heidelberg, Dayton, O....	C. G. Beaver, Gummer and Elberon Ave.
Ohmer Park, Dayton, O....	F. A. Shults, 755 Phillips St.
Grace, Detroit, Mich.....	C. A. Albright, 2123 E. Grand Blvd.

MISSIONS.	MISSIONARIES.
Trinity, Detroit, Mich....	F. W. Bald, 173 Glenmere Ave.
Indianapolis, Ind. ....	
Kenmore, O. (Goss Mem.)..	E. M. Anshansley
Lima, Ohio .....	W. A. Alspach
Lisbon, Ohio .....	
Louisville, Ky. ....	
North Brewster, Ohio.....	J. H. Steele, 106 Front St., Massillon, O.
Springfield, Ohio.....	F. W. Hoffman
Terre Haute, Ind. ....	
Grace, Toledo, O. ....	John C. Gekeler
Warren, Ohio .....	R. W. Bloemker
Youngstown, O. (Third)..	E. D. Wettach

## PITTSBURGH SYNOD

Ascension, Allegheny, Pa..	H. L. Krause
Braddock, Pa. ....	W. S. Harman
Grace, Buffalo, N. Y.....	
Bethany, Butler, Pa.....	John W. Pontius
Connellsville, Pa. ....	I. G. Nace
Cumberland, Md. ....	Eugene P. Skyles
Derry, Pa. ....	William H. Landis
Duquesne, Pa. ....	A. M. Rahn
Ellwood City, Pa. ....	J. B. Musser
Third, Greensburg, Pa....	William C. Sykes
Grove City, Pa. ....	H. S. Nicholson
First, Homestead, Pa.....	E. S. LaMar Munhall, Pa.

Jenner, Pa. ....	J. Leidy Yearick, Boswell, Pa.
St. Paul's, Johnstown, Pa.	E. O. Marks
Larimer, Pa. ....	R. F. Main
McKeesport, Pa. ....	Paul B. Rupp
New Kensington, Pa. ....	F. L. Kerr
Pitcairn, Pa. ....	W. R. Clark
Christ, Pittsburgh, Pa....	W. F. Ginder
Rochester, N. Y. ....	A. H. Groff, 346 Clay Ave.
Sharpsville, Pa. ....	H. N. Spink
Trafford City, Pa.....	E. R. Hoke
Turtle Creek, Pa. ....	David Dunn
Vandergrift, Pa. ....	
Yukon, Pa. ....	S. U. Waugaman

## INTERIOR SYNOD

Ablene, Kansas .....	A. C. Hottenstein
First, Cedar Rapids, Ia...	Frank S. Bromer, 632 L. St., W.
Cheney, Kansas .....	John B. Swartz
Grace, Chicago, Ill.....	Ellis S. Hay, 2943 W. Adams St.
Columbus Junction, Iowa.	
Denver, Colorado.....	David H. Fouse, 2530 Ash St.
Des Moines, Iowa.....	O. G. Herbrecht
Emporia, Kansas.....	F. E. Keller
Freeport, Ill. ....	A. J. Michael
First, Gary, Ind. ....	J. M. Johnson, 625 Tyler St.

Holton, Kansas.....	
St. Paul's, Kansas City, Mo.	E. N. Evans, 3528 Olive St.
Lincoln, Neb. ....	Peter M. Orr, 645 N. 16th St.
Mill Creek-Tamms, Ill....	W. H. Shultz
First, Omaha, Neb. ....	John W. Hawk, 3334 S. 19th St.
Oskaloosa, Iowa.....	L. S. Faust
St. Joseph, Mo. ....	John B. Bloom, 1012 Henry St.
Sioux City, Iowa.....	Ralph J. Harritt
Wilton, Iowa .....	A. Casselman

## POTOMAC SYNOD

Salem, Altoona, Pa.....	W. H. Snyder, 122 Crawford Ave.
Grace, Baltimore, Md. ....	H. A. Shiffer, 127 W. Ostend Ave.
St. Luke's, Baltimore, Md.	Atville Conner, 1811 Penrose Ave.
St. Mark's, Baltimore, Md.	John E. T. Hedeman, 2214 E. Hoffman St.
St. Stephen's, Baltimore..	R. M. Stahl, 306 E. 23rd St.
Brunswick, Md. ....	R. L. Blair
Charlotte, N. C. ....	Shuford Peeler, 213 N. Church St.
Greensboro, N. C. ....	F. R. Lefever
Hanover, Pa. ....	S. P. Mauger
Harrisonburg, Va. ....	J. Silor Garrison

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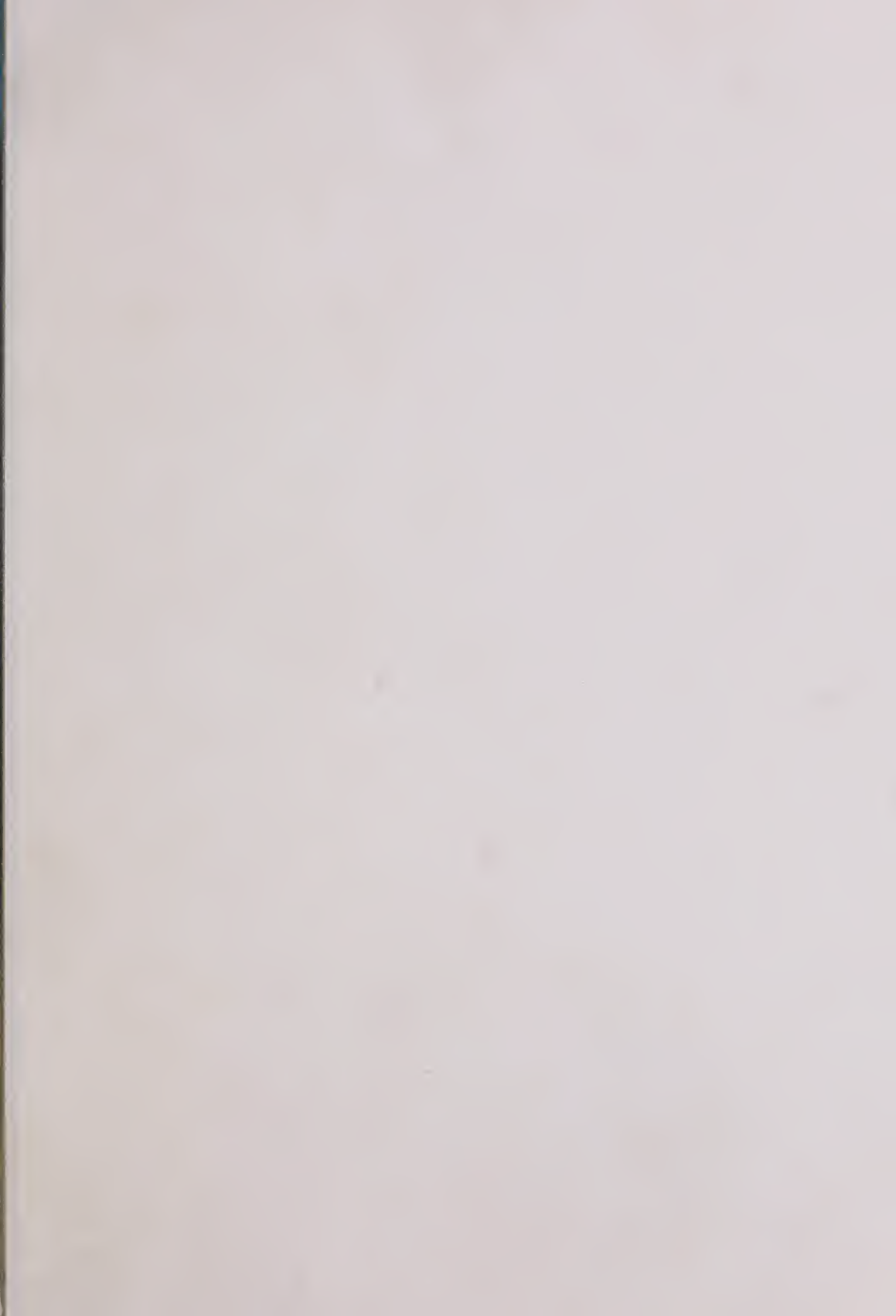
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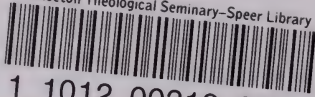
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